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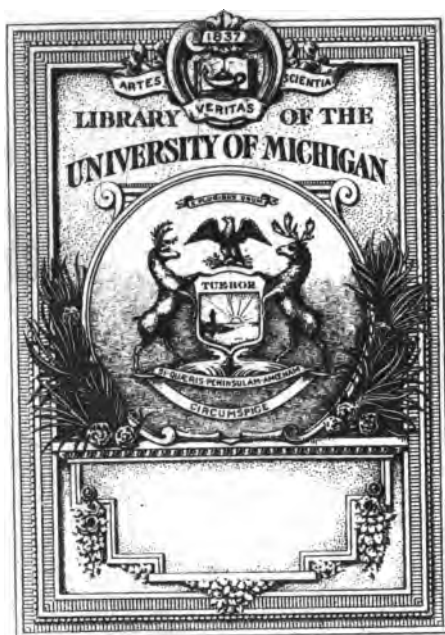
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THE GIFT OF
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Freemason's monthly

THE

MICHIGAN FREEMASON:

A MONTHLY MAGAZINE,

DEVOTED TO

MASONIC AND HOME LITERATURE.

VOLUME VII.

W. J. CHAPLIN, - - EDITOR.

KALAMAZOO, MICHIGAN:

KALAMAZOO PUBLISHING CO., PUBLISHERS AND PROPRIETORS.

1876.

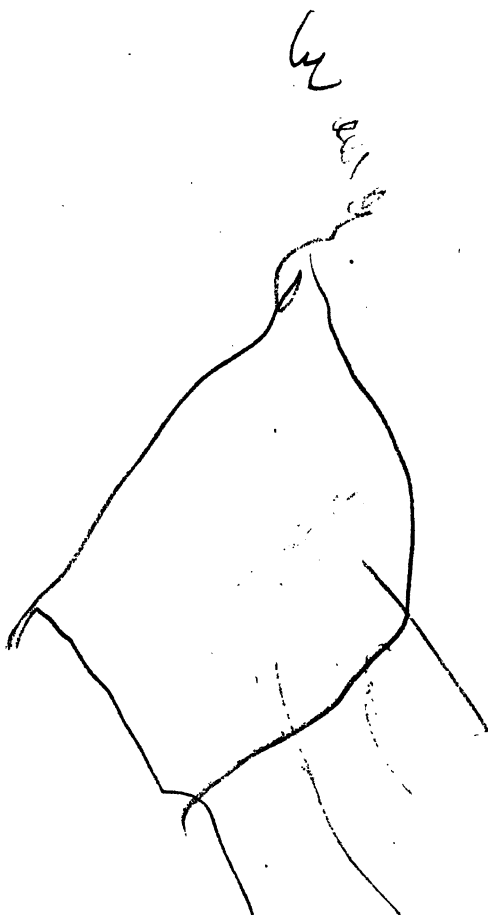




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THE MICHIGAN FREEMASON.

VOL. VII.—NOVEMBER, A. L. 5875.—NO. I.

MASONIC CHARITIES OF THE UNITED STATES.

THE amount dispensed in charity by Masonic bodies all over the world will never be known. Our principles forbid us to speak of, much less to boast of or publish it. Just as the rays of the sun fall silently upon the earth, every day warming it into new life, so Masonic charity comes to the distressed, in the beginning unheralded, and afterwards unsung. We therefore have nothing to say respecting the noblest and most characteristic gifts of the Craft. But the purposes of Masonry have been deemed not entirely fulfilled by the dispensing of charity through the ordinary channels of fraternal benevolence; hence public Masonic charities have been established in all civilized countries, with a view to providing permanent homes for aged and infirm needy brethren and their destitute widows and orphans, and likewise to educate free of charge the promising sons and daughters of indigent Master Masons. The guard of secrecy can not be thrown around such efforts, and it has not been attempted. We may therefore speak freely, although not boastfully, of institutions of this character, since they, like our constitutions, laws, and landmarks, are all open to public observation, and are no part of the secrets of Masonry.

England, as the oldest Grand Jurisdiction in the world, naturally leads the way in public Masonic charities, with her Royal Masonic Institutions for girls, founded in 1788, the Royal Masonic Institutions for boys, founded in 1798, and the Royal Masonic Benevolent Institution for Aged Freemasons and widows of Freemasons, founded in 1842; but the United States is following in the steps of her Masonic mother at no unequal pace. Not a few of her forty-three Grand Lodges are now engaged in the organization of Masonic Homes, Orphan Asylums, Colle-

ges, and Schools; and four of them, at least, have had such institutions in successful operation for years. We invite attention to these, as demonstrating what has been done and is doing in certain jurisdictions, and may be done in all, where fraternal wisdom and charity are united in furthering similar public efforts.

The most successful public Masonic charities in the United States are the "Masonic Widows' and Orphans' Home, of Kentucky," founded in 1867; "St. John's Masonic College, of Arkansas," founded in 1850; the "Masonic Orphan Asylum, of North Carolina," opened in 1873, upon the previous foundation of St. John's College, which was unsuccessful; and the "Southern Masonic Female College, of Georgia," founded in 1853. Of each of these institutions we give some general details, gathered from official sources. Prior to this, however, we would mention that the fraternity in the jurisdictions of Pennsylvania and Connecticut have recently taken the initiatory steps to establish Masonic Homes for indigent brethren, their widows and orphans, which promise at no distant day to be entirely successful. The brethren having the Pennsylvania Masonic Home in charge have asked for \$50,000 in voluntary contributions, as the nucleus for the foundation of this charity, and \$35,000 of this sum have already been subscribed; while the Craft in Connecticut are striving to raise \$100,000 for a similar purpose.

THE MASONIC WIDOWS' AND ORPHANS' HOME.

This is the best known and most successful of the Masonic charities of America. It is located in the city of Louisville, Kentucky, and was incorporated by Act of Assembly of the Commonwealth of Kentucky on January 15th, 1867. Its object is to provide a home for destitute widows and orphans of deceased Freemasons of the State of Kentucky, and an infirmary for the reception of sick and afflicted Freemasons who may be placed under its charge. It is authorized to hold real estate to the value of \$100,000, exclusive of the improvements thereon. No orphan is received into the Home under three years of age nor over thirteen; nor any having adequate means of support; nor any half-orphan whose living parent is able to support it. It is now in the eighth year since its incorporation, and the fifth since the opening for the reception of beneficiaries. During the year 1873 it was under the management of Past Grand Master, Bro. E. S. Fitch and wife, as Superintendent and Matron, under whose administration the Home was successful, and the inmates happy.

On St. John's Day, June 24th, 1873, many of the Lodges of Kentucky celebrated the day in the interest of the Home, and raised \$18,300 for its support. Some of the Lodges pay to the Home \$1 out of the annual dues received from each member. This source of revenue, when fostered by all of the Lodges in the State, will produce over \$20,000 per annum. The estimated cost for completing the remainder of the Home

building according to the plans adopted, is \$80,000. A Ladies' Aid Society alone has collected for it \$12,161. The Grand Lodge of Kentucky has created an endowment fund for its support, which now amounts to \$68,000. Individual subscriptions in addition, to the amount of \$83,000, have been collected.

One wing of the Masonic Widows' and Orphans' Home is completed and in use, and the whole building is now (1875) ready for the roof. In September, 1874, its inmates numbered one hundred and fifty-five children; when completed, it will accommodate five hundred. Six acres of land are connected with the Home, which has not one dollar of indebtedness upon it. The building is a handsome and imposing one of brick, and during the present year it will be finished in accordance with its elaborated plan. The institution was originated by individual Masons, and is still under their management and control; but the Grand Lodge of Kentucky annually donates towards its support 30 per cent. of her receipts from the dues from subordinate Lodges under her jurisdiction.

For several years past an Annual Orphans' Reception has been held, and all of the children have been introduced to the members of the Grand Lodge in a body, as their foster-mother, when she, in the language of the old Roman matron, proudly said: "These are my jewels!"

Past Grand Master, Bro. John M. S. McCorkle, of Kentucky, lately deceased, was Secretary of the Board of Directors of the Home, and kindly furnished us with facilities for compiling the above items of information.

ST. JOHN'S MASONIC COLLEGE.

St. John's College, located at Little Rock, Arkansas, is an educational institution of a high class, of which any State might be proud, and its success reflects credit upon the Masonic Fraternity, to whom it owes its origin and its continued support. Although the State of Arkansas contains less than eleven thousand Freemasons, the energy of the brethren there puts to the blush the inaction of others in far larger and pecuniarily more prosperous jurisdictions.

Brother E. H. English, Past Grand Master of Arkansas, was the father of St. John's College. In his annual address, in 1850, he uttered the first official word in its behalf, and he has been its fostering parent ever since. In the same year the Legislature of the State of Arkansas granted it a charter of incorporation. In 1852 one hundred acres of ground were purchased, adjacent to the city of Little Rock, whereon to erect the college buildings. In 1857 the corner-stone was laid by the Grand Master of Arkansas, in the presence of the Grand Lodge. In 1859 the building was so far completed as to allow the sessions of the institution to be inaugurated, all of its professors having been gradu-

ates of the University of Virginia. In 1860 the Grand Lodge of Arkansas authorized the Grand Master to appoint, regardless of number, as students and beneficiaries, promising sons of worthy indigent Master Masons of Arkansas. Forty such young men are now the recipients of this excellent charity. In 1861, at the outbreak of the civil war in the United States, the professors and students, almost *en masse*, enlisted in the army of the Union, and the college was closed until the termination of the war. During the war the buildings were occupied, successively, by the Federal and Confederate troops for hospital purposes. In October, 1867, St. John's Masonic College was re-opened, with Bro. Luke E. Barber, LL. D. (the present Grand Secretary of the Grand Lodge of Arkansas), as President. This brother was distinguished, in 1852, by the unparalleled honor of being elected Grand Master of that jurisdiction when he had been a Mason only two years. Since 1867 the college has been continued in successful operation. A handsome dormitory has recently been erected at a cost of \$10,000. During last year it had one hundred and twenty-one cadets enrolled, its students being all under military discipline. The college embraces preparatory, collegiate, and law departments, to which it is proposed to add a medical department, thus bringing it up to the level of a university. It is at present the only male college in the State. The main building is a handsome brick structure, three stories in height, with towers on each corner in front, and turrets in the rear. The courses of study are thorough, and the professors eminent in their several departments.

THE MASONIC ORPHAN ASYLUM.

This Asylum is situated at Oxford, North Carolina. It was originally projected as a Masonic college, and was known for a time as St. John's College. It was erected from contributions from the Lodges and individuals; but the Craft afterwards determining that more good might be accomplished through its instrumentality as an Orphan Asylum, at an Annual Grand Communication of the Grand Lodge of North Carolina, it was resolved to establish it as an Orphan Asylum, and as such it is now in successful operation. It was opened in February, 1873, and during its first year was handsomely supported by contributions from both the Grand and subordinate Lodges of North Carolina, as well as from public-spirited and benevolent citizens.

This Orphan Asylum is situated in Oxford, one of the pleasantest towns in the State, upon a charming site; and its building is one of much elegance. Its design is to protect, train, and educate promising indigent orphan children, between the ages of six and twelve years, who have no parents, nor property, nor near relatives able to assist them. Homer, who wrote at least two thousand seven hundred years ago, represents Andromache, the wife of Hector, as saying :

"The day that makes

A child an orphan, leaves him destitute
Of every friend. A melancholy youth,
He pines, and sighs, and bathes his cheek with tears.
Oppressed and poor, he seeks his father's friends;
One by the robe, another by the coat
He pulls, and begs them. Some, who pity feel,
Offer a pittance in a scanty cup,
To wet his lips, not satisfy his thirst;
While others, flourishing in joyous ease,
With both their parents living, rudely smite
The wretched boy, and drive him from their board
With scorn unfeeling and reproachful sneer."

King Solomon said: "The thing that hath been, it is that which shall be." Recognizing this fact, the Freemasons of the State of North Carolina are doing what they can to decrease the sum of human misery. The Grand Lodge appropriates one thousand dollars annually towards its maintenance, and each subordinate Lodge has a Standing Committee, charged with raising funds for it, and reporting monthly to the Superintendent of the Asylum. At each subordinate Lodge's regular meeting, the support of the Masonic Orphan Asylum is a part of the regular order of business. There are now over one hundred beneficiaries maintained and educated by this charity. Bro. J. H. Mills is its efficient Superintendent. Its officers are a Superintendent, Steward, Matron, Housekeeper, and one teacher for each form of twenty-five children. The property of this institution is vested in the Grand Lodge of North Carolina, of which Bro. D. W. Bain is Grand Secretary, and to whom we are indebted for much of the above information.

THE SOUTHERN MASONIC FEMALE COLLEGE.

Covington, Georgia, is the site of this Masonic seat of learning for the daughters of deceased Master Masons. It was founded some twenty years ago, and is under the control of the Grand Lodge of Georgia. Bro. the Rev. J. N. Bradshaw, is its President, and has recently been seeking aid for it from other Masonic jurisdictions. On September 4th, 1874, the Executive Committee resolved that "Grand Lodges of other States be invited to take an interest in it by sending it pupils, and contributing money towards its permanent endowment." Between three and four hundred daughters of indigent deceased Masons have been educated at this institution. Last year it numbered 125 pupils. Twenty of these pupils are in the Art Department. The college curriculum includes Latin, French, Mathematics, Natural and Moral Science, Music, Drawing, Painting, Calisthenics, &c. The College is beautifully located at Covington, on the Georgia Railroad, 41 miles from Atlanta. It is not exclusively a charity, since pupils are received also for pay.

* * * * *

It seems not inappropriate, while treating of the public Masonic charities of the United States, to give, in conclusion, some account of the Masonic relief extended in 1871 to Chicago.

On October 8, 1871, one of the most devastating conflagrations that ever laid a city in ruins visited the fairest portion of the city of Chicago, Illinois. In addition to the millions in value of property laid in ashes, and the hundreds of lives lost, eight Masonic Halls were destroyed, and eighteen Lodges, two Chapters, one Council, two Commander-ies, and four co-ordinate Bodies of the A. and A. Rite, were rendered homeless, losing their charters, records, jewels, with all of their property. On October 12, a temporary Relief Committee was organized by the brethren in Chicago, (who numbered in all 4,000,) which Committee was relieved, two days later, by the formal creation of the Masonic Board of Relief, presided over by the Grand Master of Illinois, Bro. De-Witt C. Cregier. To adopt the language of the Board, "the noble Craft everywhere was at labor in behalf of their distressed brethren, and but a few hours elapsed before the 'mystic current' was flashed through the wires, from East, West, South, yea, and from the *North*, conveying the glad tidings that succor was at hand." The Board continued its labors for seven months. As an example of the spontaneous and liberal gifts of Craftsmen, we may mention the action of the Grand Lodge of California, which, on the second day after the conflagration, unanimously voted \$5,000 in coin to the sufferers, which amount was at once forwarded; and the same afternoon, when the contribution-box was placed upon the altar, the *further* sum of \$1,005 in coin was contributed by members of the Grand Lodge. The Grand Lodge of Canada sent at once \$2,000 in gold, and the Dominion of Canada \$3,000 more. New York sent \$18,000; Illinois, \$15,000; Pennsylvania, \$9,600; Massachusetts, \$7,000; England, \$394; Newfoundland, \$471; Central America, \$584; British India, \$26;—until the magnificent sum of \$90,634 was contributed, by the Freemasons *of the world*, for the relief of their distressed worthy brethren. It must be remembered, too, that this sum was in addition to the general fund raised, to which Masons everywhere were liberal contributors. Such spontaneous Masonic charity was never before known.

The Masonic Widows' and Orphans' Home of Kentucky (described above) immediately threw open its doors, and offered a temporary home to the suffering widows and children of the Chicago brethren. It was at once realized that there was *something* in Masonry when a committee from a distant State came and said: "Give us your women and children, and we will take them to a home where they shall have a Brother's care, until you are again in possession of happy homes of your own."

Many foreign Lodges sent two, three, and even four contributions,

and some even drained their treasuries in order to aid the sufferers. Such displays of fraternal love were deeply appreciated by the Masons of Chicago.

At the time of the conflagration there were 31 Lodges in Chicago, with memberships ranging respectively from 293 down to 18. Eighteen Lodges were entirely burnt out. To these 18 Lodges the sum of \$20,200 was set apart — an average of \$1,125 to each Lodge. To the remaining Lodges, which were greatly weakened, \$5,000 were given. All of these awards were made upon the express condition that every Lodge so aided should amend its by-laws, and provide for the establishment of a charity fund, of which the several amounts contributed as above should form the nucleus. Thus every Lodge in Chicago so relieved has now a charity fund separate and distinct from its general fund.

With the moneys and supplies disbursed by the Board of Relief, the hungry were fed, the naked clothed, the sick ministered to, the dead buried, and penniless workmen were furnished with the tools of their trade; while substantial aid was rendered to every suffering Lodge in the city; \$30,000 besides went for the relief of 3,145 needy brethren, their widows and children. After all this was done, the Committee found a surplus in their hands amounting to \$20,000, which, with a delicacy of feeling and a sense of honor which reflected lustre upon the Mason Craft, was returned *pro rata* to the donors. Was there ever so marked an example as this of scrupulous regard for high principle? The Craft in Chicago felt that they had a sacred trust to perform, and they administered it with an equity almost, if not quite, unparalleled. Charity became the parent of charity, and the tide of relief that flowed out so freely returned again to trebly bless the donors.

Of the \$9,600 contributed by the Freemasons of Pennsylvania, \$5,457 came from the Craft in Philadelphia. The largest single contribution was of \$500 from Shekinah Lodge, No. 246; the second largest was of \$350, from Eastern Star Lodge, No. 186. Concordia Lodge, No. 67, contributed \$100.

This record will never cease to reflect honor upon the Mason Craft. It shows that while a city lay devastated and bewildered, the echoing footsteps of the almoners of Masonic charity were heard among the embers of ruined homes, calling forth blessings and tears from hundreds of eyes that had never been used to weeping. Thus was the wail of Masonic distress at once answered by the voice and the hand of Masonic charity.—*Keystone*.

VINNIE REAM claims that she has received eight degrees of Masonry from Albert Pike. Remembering the remark of the "Irrepressible Lavvy," "Whatever Grandpapa might have been, he wasn't a lady," and reflecting upon the utter improbability of her claiming that Albert had initiated her into the first degree of Masonry, we confidently assert that *whatever* she may be, she isn't a *Mason*.

FREEMASONRY IN RUSSIA.

ACCORDING to Findel, Freemasonry found its way into Russia as early as 1731. Captain John Phillips is mentioned in 1738, as Provincial Grand Master, under the Grand Lodge of England, and Bro. J. Keith succeeded him in 1741, though it is said that as early as 1732-4 the latter presided over a Lodge in St. Petersburg. At first the meetings were, in all probability, held very secretly, for the earliest existing Lodge is fixed in 1750, when the Lodge of Silence was worked in St. Petersburg, and that of the North Star was erected. During the reign of the Empress Elizabeth, the Craft became more vogue, though the greatest secrecy was still observed. The Emperor Peter III. is said to have presented a house to the Lodge of Constance, and even to have conducted the Masonic work at Oranienbaum. In 1765 the Melesino Rite, consisting of seven degrees, and so named after Melesino, a Greek by birth, and Lieutenant-General in the imperial army, flourished. The degrees were, besides the three of the English system (4) the Dark Vault, (5) the Scotch Master and Knight's Degree, (6) the Philosopher's Degree, and (7) the Grand Priest or the Spiritual Knighthood. But according to the *Freemasons' Calendar* for 1777 and 1778, the first regular Lodge was that of Perfect Unity, constituted in St. Petersburg in 1771, most of the members being English merchants residing there. In the following year a warrant was issued by the Grand Lodge of England, appointing his Excellency John Yelaguin (Senator) to be the Provincial Grand Master for the Russian Empire, the result being entirely satisfactory to the Craft.

In 1783, twelve working Lodges formed themselves into a Grand National Lodge, Bro. Yelaguin being Grand Master. Under Bro. Von Reichel's guidance the Lodge adopted the Swedish system. In 1790 matters changed for the worse. Divisions arose in the Lodges, things outside assumed a very threatening aspect, the Empress Catharine giving it to be understood by those around her that she did not approve of Masonic meetings. The majority of the Lodges were accordingly closed, though the Appollo, in St. Petersburg, worked on silently till 1797, and afterwards assembled its members twice a year, at the feast of St. John and on the anniversary of its erection. The Lodge afterwards known as the "Crowned Pelican" also held meetings of its members, but without working regularly. Paul I., before he ascended the throne, had shown a favorable inclination towards Masonry, but the Lodges remained closed notwithstanding, until more favorable circumstances seemed to justify their being opened; but, contrary to expectation, a prohibition was, sometime after, issued against the Craft. This prohibition, as against all secret societies, was renewed when Alexander I. became Emperor in 1801. In 1807, application having been first made

in the proper quarter, the Lodge of the Pelican was opened, and so rapidly did the members increase in numbers that they separated into three Lodges, namely, "The Crowned Pelican," the "Elizabeth, the Patroness of Virtue," and the "Peter, the Patron of Truth," the operations being carried on in Russian, French, and German.

In the autumn of 1808, the Directory Lodge, "Wladimir, the Maintainer of Order," in St. Petersburg (Swedish Rite) began to work, and, soon after, two new Lodges working under French warrants, were ordered at the instigation of the Government to join this Directory Lodge, Bro. Brober, a Privy Councilor, being the Grand Master from 1811 to 1814, and after him, Prince Muskin Puschkin. In consequence of dissensions arising, owing, it is believed, to the dissimilarity of the two Rites; two Grand Lodges, with the approval of the government, were constituted, namely, the Astraa in St. Petersburg, and a Provincial Lodge, which remained faithful to the Swedish Rite. According to Polick, there were 23 Lodges under the Grand Lodge of Astraa, while only eleven worked under the Provincial Lodge. In spite of further troubles, Freemasonry continued to advance rapidly in prosperity, when, in the month of August, 1822, a decree was issued that all Freemason Lodges should be closed, and no others constituted. Great as was the grief at the issue of this mandate, it was faithfully observed by our Russian brethren.—*Freemasons' Chronicle*.

THE COMMON GAVEL.

BRO. ALBERT G. MACKEY, M. D.

SCIENTIFIC men have expressed the opinion that in the application of force, the simple hand hammer is an engine of vast power, whose appliance is effected in the simplest manner and yet with the most potent results.

"Few people," says one writer, "in witnessing the use of a hammer, or in using one themselves, ever think of it as an engine giving out tons of force, concentrating and applying power by functions which, if performed by other mechanism, would involve trains of gearing levers or screws."

While admiring the extraordinary results produced by this uncomplicated agent in mechanics we are irresistably and naturally led to the contemplation of the Common Gavel, whose moral influence in Freemasonry is not less wonderful than the physical action of the hammer in mechanics.

Newspaper reporters who are continually attempting changes that are not improvements, in our language, have recently been in the habit of calling the instrument generally used so ineffectually to preserve

order in our popular assemblies, the "President's gavel." The expression is an incorrect one—borrowed, without authority, from the technical language of Masonry—and without any proper significance. The hammer of a president, chairman, or moderator, is an instrument altogether different from the Masonic gavel. It is different in the way in which it is used, in the effects which it produces, and even in its form. Hence, the talk now getting so common in the reporters' gallery of Congress of the "Speaker's gavel," instead of the "Speaker's hammer," is simply absurd.

The Mason accustomed to the decorum of his Lodge, where the most excited debate is suspended at the single, modest stroke of the Master's gavel, will often be astonished at the futile efforts of the speaker in Congress, or the chairman of a public meeting, to maintain order and silence, notwithstanding the most vigorous appliances of his hammer to his desk. If the discussion is noisy and angry—if the floor is occupied by many disputants, each eagerly contending for precedence—and if others in their seats are continually offering interruptions—the many times reiterated blows of the hammer only add to the babel of confusion. Tap, tap, till a break is threatened either in the hammer, or the desk on which it is unmercifully pounded, have no other effect than that of wearying the muscles and the patience of the pounder.

Could such a turbulent scene occur in a Masonic Lodge, which is not likely, a single tap of the gavel would at once restore peace. A single stroke, without vehemence, calmly and firmly given, brings order out of chaos. More than one stroke is not required, nay, is not permitted. Two or three would tend to produce confusion. The law of Masonry says, that at one blow of the gavel every one must take his seat, and Masons are taught strictly to obey the law. Three blows would be differently understood.

Looking to this potent influence of the gavel in restoring and in maintaining order in the Lodge, our old brethren were wont to call the Master's gavel a "Hiram." Because Hiram the Builder at the Temple of Solomon is said to have governed with absolute sway the thousands of workmen who were engaged in the construction of the building, they bestowed his name on the instrument which, in the hands of the Master, exerts the same potent influence. King Solomon employed Hiram to maintain order and regularity in the Temple, the representative of King Solomon employs his "Hiram" to maintain the same order and regularity in the Lodge. The gavel is to him a Hiram. The word is becoming somewhat obsolete, but it should be revived. It is too good to be lost.—*Voice of Masonry.*

DISPUTES.—It is an excellent rule to be observed in all disputes, that men should give soft words and hard arguments.

A DOUBLE SURPRISE.

AN ERIE RAILWAY OFFICIAL IN A SERIOUS DILEMMA.

ON Saturday those princes of jokedom, Detroit Commandery of Knights Templar, perpetrated one of the most original and complete "sells" on Wm. C. Gould, the Northern passenger agent of the Erie Railway, yet recorded in the history of that wide-awake body. It will be remembered that when negotiations for the recent visit of the Commandery to New York were begun, the project of going via the Erie Railway from Buffalo and returning via Hudson River and New York Central to that point was favorably discussed. In fact such negotiations were at one time nearly consummated, but Mr. Gould was called hither to confer with the transportation committee, and upon his representations it was at last definitely decided to both go and come by the Erie route.

All who participated in that excursion no doubt remember the constant and painstaking efforts of Mr. Gould to render the ride agreeable. The members of the Commandery did not forget it, and at a recent meeting it was resolved to give Mr. Gould some lasting testimonial of their remembrance of his services. An appropriate gift was purchased, and then the question of making it a surprise—an overwhelming, genuine surprise—came up for consideration. Finally Eminent Commander Saxton, Captain Joe Nicholson, Andrew J. Brow, E. I. Garfield, Eugene Robinson, John E. King, William C. House, R. J. F. Roehm, M. H. Godfrey, and several others hit upon an expedient, which the result showed was the happiest that could have been invented. They wrote to Mr. Gould at Buffalo, informing him that the transportation committee were at loggerheads as to the proper course to be pursued in the disposition of certain claims which holders of non-used Erie excursion tickets had presented. He was given to understand that the difficulty threatened serious consequences, and that his presence was necessary to a settlement of the dispute. He hurried hither, and on Saturday afternoon met the Committee and a dozen or more other members of the Commandery at an appointed place.

Mr. Garfield said that before stating his views of the difficulty he wished to assure Mr. Gould of his entire personal friendliness, and he hoped that whatever might be the result of the present conference, no ill-feeling would arise to mar the cordial sentiments which not only the committee but the entire Commandery entertained for him. He then recited in detail the exact nature of the "dispute," (with occasional side interruptions by Capt. Nicholson,) and concluded by inviting Mr. Brow to read a letter which he had received from an indignant excursionist, denouncing Mr. Gould as "the biggest fraud on the road."

Mr. Brow deprecated the necessity for offering a document so offensively personal, but trusted that the gentleman thus grossly characterized would bear in mind the fact that no member of the Commandery endorsed it. His sole object in bringing it out was to illustrate the snarl which they were, of course, bound to unravel.

Mr. Gould received the disclosure with great fortitude, and was about to put in an indignant protest, when Captain Nicholson courteously waved him down, and asked leave to state his position, which he did at great length, and in language that could leave no doubt of his earnestness. Notwithstanding the disagreeable character of the dilemma, he did not believe, and never had believed, that Mr. Gould would hesitate an instant to make a fair and wise decision as to the matters in dispute, and at once settle them forever.

Before the gentleman thus addressed could make any reply, Eminent Commander, J. E. Saxton said he had a word to offer. He spoke of the deep debt of the Commandery to Mr. Gould, through whose personal exertions they had enjoyed a royal time. Whatever was needed for their comfort, pleasure or convenience, Mr. Gould had provided on that memorable excursion. If they wanted slow time, local time, lightning time or pastime he gave it, and always in the right time. In short, everything that one man could do, giving himself no rest, but devoting himself every minute to the watchful care of his guests, had been done by W. C. Gould. Such services Detroit Commandery could not suffer to pass unacknowledged in the most emphatic terms. "In that spirit," said Mr. Saxton, "we have called you to Detroit to ask your acceptance of this beautiful offering."

At the last word a massive bronze clock flanked by two candelabra of the same material, and surmounted by an exquisite bronze figure, was suddenly uncovered from its place of concealment, and the speaker sat down.

A burst of applause followed this admirable denouement, and all present saw that there would be no response in words. The captured recipient struggled for a moment in a hopeless maze of bewilderment, and then surrendered himself to overpowering emotion. The big tears followed each other down his cheeks, and then as the full force of the situation dawned upon his mind, his emotion took the opposite turn, and he joined vigorously in the laugh which he afterward acknowledged had been put upon him completely.

There was a generous "shake" of congratulation all around, and when he had found speech, the victim of the best joke of the generation vowed to get even, sooner or later, with every man who had a part in it.

But there was yet another surprise in store. After the congratulations had subsided somewhat, Eminent Commander Saxton ap-

proached J. D. Foster, Western Passenger Agent of the Great Western Railway, who was in the group, and who at the time of the excursion took charge of the party from Detroit to Buffalo. After paying him a handsome compliment for his indefatigable exertions in behalf of the Commandery, presented him with a solid gold Commandery badge, (Mr. Foster being a member of the Order,) consisting of a unique arrangement of a triangle, cross and serpent, with a maltese cross at the apex. On the triangle was the inscription, "J. D. Foster, from Detroit Commandery, June, 1875.

Accompanying the gift to Mr. Gould was a superb gold shield with crossed swords, elaborately worked in gold of different colors. On the face of the shield is an artistic and delicate engraving, representing a train of cars labelled "Detroit" and "New York." Above and below this design are the words: "Presented to W. C. Gould, by Detroit Commandery, No. 1, Knights Templar, June 1875." Later in the day, a delegation of the Commandery accompanied Mr. Gould on a ride down the river to the Alexander House, where they spent a pleasant hour. Upon their return they escorted their guest to the Russell House where he will remain to-day.—*Detroit Free Press*.

DEDICATION OF SOLOMON'S TEMPLE.

It was on the fourteenth day of the seventh month that the festival opened. Two processions advanced from different quarters. The one came from the lofty height of Gibeon, bearing with it the relics of the old pastoral worship, now to be disused for ever. The Sacred Tent, tattered no doubt, and often repaired, with its goats'-hair covering and boards of acacia wood, was carried aloft. Together with it were brought the ancient brazen altar, the candlestick, and the table of shewbread, and also the barzen serpent. A heathen tradition describes that the King himself had inaugurated the removal with solemn sacrifices.

The train, bearing the venerable remains of the obsolete system, was joined on Mount Zion by another still more stately procession, carrying the one relic which was to unite the old and the new together. From its temporary halting-place under the tent erected by David on Mount Zion, came forth the Ark of acacia-wood, covered with its two small winged figures, supported as of old by the Levites on their shoulders. Now, as before when it had removed from the house of Obedom, the King and the people celebrated its propitious start by sacrifices,—but on a far greater scale,—“sheep and oxen that could not be numbered for multitude.” The road (such was the traditional picture preserved by Josephus) was flooded with the streams of blood. The air was darkened and scented with the clouds of incense; the songs and dances were unintermitted.

Onward the procession moved "up" the slope to the hill. It entered, doubtless, through the eastern gateway. It ascended court after court. It entered the Holy Place. And now, before the Ark disappeared for the last time from the eyes of the people, the awful reverence which had kept any inquisitive eyes from prying into the secrets of that sacred Chest, gave way before the united feelings of necessity and of irresistible curiosity. The ancient lid formed by the cherubs was to be removed; and a new one without them was to be substituted, to fit it for its new abode. It was taken off, and in so doing, the interior of the Ark was seen by Israelitish eyes for the first time for more than four centuries, perhaps for the last time forever. There were various relics of incalculable interest which are recorded to have been laid up within, or beside it,—the pot of manna, the staff or sceptre of the tribe of Aaron, and the golden censer of Aaron. These all were gone; lost, it may be, in the Philistine captivity. But it still contained a monument more sacred than any of these. In the darkness of the interior lay the two granite blocks from Mount Sinai, covered with the ancient characters in which were graven the Ten Commandments. "There was nothing in the Ark save these." On these the lid was again shut down, and with this burden, the pledge of the Law which was the highest manifestation of the Divine presence, the Ark moving within the veil, and was seen no more. In that dark receptacle, two gigantic guardians were, as we have seen, waiting to receive it. The two golden cherubs were spreading forth their wings to take the place of the diminutive figures which had crouched over it up to this time. On a rough, unhewn projection of the rock, under this covering, the Ark was thrust in, and placed lengthwise, on what is called "the place of its rest." Then the retiring Priest, as a sign that it was to go out thence no more, drew forth from it the staves or handles on which they had borne it to and fro; and although the staves themselves remained within the veil, the ends could just be seen protruding through the door, in token that its long wanderings were over. They remained long afterwards, even to the latter days of the monarchy, and guided the steps of the Chief Priest as he entered in the darkness. The final settlement of the Ark was the pledge that the Lord God of Israel had given rest to His people—in the new capital of Jerusalem—and also rest to the Levites, that they should no more carry the Tabernacle to and fro, but minister in the fixed service of the Temple.

The relics from Gibeon were for the most part stored up in the sacred treasuries. The altar of incense and the table of shewbread alone were retained for use, and planted in the Holy Place. The Brazen Serpent was set up, if not in the Temple, yet somewhere in Jerusalem; with an altar before it on which incense was burnt.

The Priests who had thus deposited their sacred burdens came out

of the porch, and took up their place in the position which afterwards became consecrated to them,—“between the porch and the altar.” Round about them in the open court stood the innumerable spectators. Opposite them, on the east of the altar, stood the band of musicians, clothed in white. They blended the new and gentle notes of David's music with the loud trumpet blast of the earlier age.

And now came the King himself. He came, we cannot doubt, with all the state which in latter times is described as accompanying the Jewish monarchs on their entrance to the Temple. He started from his Palace—from the Porch, which by this time, perhaps, was just finished. The guard of five hundred went before, at their head was the chief minister of the King; the chief at once of the royal guard and the royal household, distinguished by his splendid mantle and sash. He distributed to the guards the five hundred golden targets which hung in the porch, and which they bore aloft as they went; and then the doors of the gateway were thrown open by the same great functionary, who alone had in his custody the key of the house of David, the key of state which he bore upon his shoulder. Like the Sultan or Khaliff, in the grand procession of Islam, the King followed. Over the valley which separated the Palace from the Temple, there was a bridge or causeway uniting the two. It was “the way by which the King went up to the House of the Lord,” and the magnificent steps at each end, of red sandal-wood, were the wonder of the Eastern world. From this he entered “the Portico of Solomon.”

Besides the guards who preceded him, there were guards in three detachments, who were stationed at the gate of the Palace, at the gate of the Temple court, and at the gate where they halted, probably at the entrance of the inner court. Immediately inside that entrance was fixed on a pillar the royal seat, surmounted by a brazen canopy. Here the King usually stood. But on the present occasion a variation was made in accordance with the grandeur of the solemnity. A large brazen scaffold was erected east of the altar; apparently at the entrance of the outer court, where the people were assembled. Here Solomon took his seat.

As the Priests came out, the whole band of musicians and singers burst forth into the joyful strain which forms the burden of the 136th Psalm: “For he is good, and His mercy endureth forever.” At the same instant, it is described that the darkness within the Temple had become insupportable. “The house was filled with a cloud; for the glory of the Lord had filled the house of the Lord.” It was at this moment that Solomon himself first took his part in the dedication. Up to this point, he had been seated on the brazen scaffold, his eyes fixed on the Temple. But now that he heard the announcement that the sign of Divine favor had been perceived, he rose from his place, and

broke into a song or psalm, of which two verses are preserved. The abruptness, which guarantees its antiquity, leaves it in great obscurity. "He knew the sun in heaven. The Lord spake from (or of) His dwelling in darkness." "Build My house; a glorious house for thyself, to dwell in newness;" to which the Hebrew text adds, "I have surely built Thee a house to dwell in, a settled place to abide in forever." The two fragments together well express the predominant feelings for the moment,—the mysteriousness of the Divine Presence, the novelty of the epoch, and the change from the wandering and primitive to a settled and regular worship. Then he turned and performed the highest sacerdotal act, of solemn benediction. The multitude, prostrate, as it would seem before, rose to receive it. Once again he turned westward, towards the Temple. He stretched forth his hands in the gesture of Oriental prayer, as if to receive the blessings for which he sought, and at the same time exchanged the usual standing-posture of Oriental prayer for the extraordinary one of kneeling, now first mentioned in the sacred history, and only used in Eastern devotions at the present day in moments of deep humiliation. The prayer itself is one of unprecedented length; and is remarkable as combining the conception of the Infinity of the Divine Presence with the hope that the Divine mercies will be drawn down on the nation by the concentration of the national devotions, and even of the devotion of foreign nations, towards this fixed locality.—*Stanley's Jewish Church.*

MASONRY ON THE MOUNTAINS.

VIRGINIA, NEVADA, September 10, 1875.

To the Editor of the Michigan Freemason:

DEAR SIR AND BROTHER:—This world has existed so long that it is difficult to do anything that never was done before. If it be true, as alleged, that history repeats itself, it must be equally true that the actions of men are repeated, for the record of these constitute the history of the world. In this turning over of the doings of the world, whereby the transactions of former years, when the world was young, are brought again, by the revolving centuries, to the summit of action so as to appear startling and new, it is fitting that a land like ours, freshly won from the scenes of nature, should be the field of that action. The world was young in the arts, sciences and civilization, if not in years, when they were first enacted, and it is eminently proper that they should be reproduced in a land where civilization is a recent importation, and where the surroundings are counterparts of those which existed in those far-off years.

A step in the repeating history of the world was taken by Virginia Lodge, No. 3, of Free and Accepted Masons, yesterday, and a cycle in the history of the world was completed. By the burning up of the Masonic Hall in this city, last May, the brethren were deprived of their place of meeting. They were then, with others similarly situated, invited to the Odd Fellows' Hall, and were glad to accept of the

courtesies thus tendered them. When, by the destructive fire of last Friday morning, they were again deprived, with their benefactors and others, of a place where they might congregate, and found themselves, as were many of their ancient brethren in the early days of Masonry, without a place of meeting, it occurred to them to imitate those early patrons of the art; and as their ancient brethren were wont to hold their meetings on the top of high hills or in low valleys, they resolved to hold

A LODGE UPON THE MOUNTAIN TOP.

The place of meeting was certainly the strangest one of modern days. The brethren of the present day are accustomed to hold their communications in the upper chambers, for the better security there afforded; but here was an instance where an original custom was to be wedded to an original rite. The custom of meeting upon high hills grew naturally out of the practice of the early Jews, who built their temples, schools, and synagogues in conspicuous places. This seems to have met in those early days with the approbation of the Almighty, for we read in Ezekiel where he said: "Upon the top of the mountain, the whole limit thereof, shall be most holy." Before the erection of temples even, celestial bodies were worshiped on hills and terrestrial ones in valleys. The early Christians, whenever it was practicable, erected their churches on eminences.

THE TOP OF MOUNT DAVIDSON

is by actual measurement seven thousand eight hundred and twenty seven feet above the level of the sea. The apex from which the flagstaff rises is one thousand six hundred and twenty-two feet above the level of B street, corner of Taylor. The summit is three thousand five hundred feet west of the city, so that in a straight line from B street, corner of Taylor, to the foot of the flagstaff, it is a little over three thousand eight hundred and fifty-seven feet, or not far from three-quarters of a mile. But by the travelled route the distance is long and tedious. Footmen can go direct over the track run by the racers. Horse and foot can pass through Taylor street and Taylor ravine to the ridge, and thence to the summit. Bullion ravine is passable for horsemen by skirting the eastern base of the mountain and winding to the west of the peak. Besides these, there is the route by the way of the Ophir grade to the top of the ridge to the west, and thence back east to the top. This is the route by which most of the carriages made the summit yesterday.

THE LODGE.

Never since the morning stars sang their lullaby over the cradled earth was there a more perfect representation of a Masonic Lodge-room than the one in which the members of Virginia, No. 3, and their visiting brethren held communication yesterday. This existed not only in the Charter, the Greater and the Lesser Lights, and the number requisite to compose a Lodge, but it was literally bounded but by the extreme points of the compass. Its dimensions from east to west embraced every clime from north to south. Its covering was no less than the cloudy canopy; and it is only where this is wanting that the literal supports, the three great pillars of Wisdom, Strength, and Beauty, are needed. But, metaphorically, they were all there, for where, in a Lodge-room, was ever seen such wisdom to contrive, strength to support, and beauty to adorn? Verily, it was a meeting in the temple of Deity, and the wisdom, strength, and beauty which are about His throne were present in the symmetry, order, and grandeur of this primitive Lodge-room. It was a Lodge, the dimensions of which, like the universal chain of friendship of the Order, included the entire human family. Upon the brow of the mountain, and a little south of the flagstaff,

AN ALTAR OF ROUGH ANHLARS

had been improvised, whereon rested the three great lights of Masonry. Beside them stood the representatives of the three lesser lights. Rude chairs had also been built of rough granite for the Worshipful Master, Senior and Junior Wardens, while the Deacons found ample accommodation among the boulders around. A large "G" had been cut from sheet-metal and nailed to the flagstaff. The Tyler was indeed in trouble, for in such a place how could the Lodge be duly tyled in accordance with modern usage? But, under the direction of the Worshipful Master, a row of pickets, designated by white badges on their left arms, were stationed all around the summit. They were near each other, so that none could pass or repass without permission. In that way the approach of cowens and eavesdroppers was effectually guarded against. On reaching the summit the brethren busied themselves with dispensing and partaking of

CORN, WINE, AND OIL.

A bounteous collation had been prepared by the Lodge, and members were mostly well provided with the means of refreshment, nourishment and joy. These were dispensed with a liberal hand. All were welcome and partook with an appetite sharpened by the labor of the ascent and the fresh air which swept the summit with a freedom known only to Washoe zephyrs. While all this was going on, the members of Virginia Lodge, No. 3, and visiting brothers, were engaged in registering their names. Instead of the regular Lodge register, large sheets of drawing paper had been prepared to receive the signatures, with a view to framing them and hanging them among the adornments of their Lodge-room, when it is ready for dedication. This work of obtaining the names of those present took upward of two hours. At length the hour of opening having arrived, the Craft were called from Refreshment to Labor by the sounding of the gavel in the east. The task of clothing was also a tedious one. Ample provision had been made for this, but some of the brethren present were compelled to improvise the emblem of innocence, and badge of a Mason, by making a white apron of their pocket-handkerchiefs. It was found, however, to be impracticable to satisfy the presiding officer that all present were Master Masons, and a special dispensation was granted by Robert W. Bollen, Most Worshipful Grand Master of Nevada, that the Lodge be opened then and there, without form, for the regular transaction of business. The opening ode was therefore sung by the Lodge quartet, composed of Professor E. Pasmore, George N. Eells, C. L. Foster, and G. W. Dorwin; a brief prayer was offered up by Rev. G. D. Hammond, and the white Masonic flag, more ancient than the Golden Fleece or Roman Eagle, for the first time in the history of the world, displayed from the top of Mount Davidson. As the wind unwrapped its folds, and displayed the square, compass, and letter G emblazoned thereon, it was greeted by three cheers and a tiger that must have been heard for miles around.

The Lodge was then declared duly opened, the following officers being present, to-wit:

Albert Hires, W. M.; Alexander Dunn, S. W.; Charles Harper, J. W.; George H. Dana, Treas.; G. F. Ford, Sec.; Phillip Seldner, S. D.; John Cameron, J. D.; John Farnsworth, W. P. Blight, Stewards; J. A. McQuarrie, Marshal; C. L. Fisher, Chaplain; E. J. Pasmore, Organist; E. S. Kincaid, Tyler; Thomas P. Jones, E. Chamberlin, Alexander G. Cowan, James W. Sill, John Abbott, William J. McMillan, David L. Jones, G. W. Robertson, J. H. Dyer and T. X. Gayett, Sentinels.

It will not be amiss in this connection to state that

THE JEWELS WORN

by the officers of the Lodge had just been subjected to a fiery ordeal. They were made of Ophir bullion in the year 1863, at the order of the late Colonel W. H. Howard, and by him presented to the Lodge. Their cost was \$500. They were saved from the destruction which laid waste the Masonic Hall in the early summer, but the fire of last Friday morning found them in the Hall of the Odd Fellows, where the Lodge met after being burned out. They were mourned over as lost, but were finally dug out of the ashes nearly perfect, but a single one missing. Some of those recovered have had portions melted away, but there is enough left to show the original design, and to carry the identity on down to future generations. There were also present at the opening the following—

GRAND OFFICERS.

Robert W. Bollen,		Grand Master
J. M. McGinnis,		Grand Marshal
S. W. Chubbuck,		Grand Secretary

PAST GRAND OFFICERS.

J. C. Currie, G. W. Hopkins,		Past Grand Masters
R. T. Mullard,		Past Deputy Grand Master
C. F. Brant,		Past Grand Warden
B. H. Taylor,		Past Grand Secretary

The Lodge being informally opened, several ladies who had made the ascent were admitted, as also were several children, among them two of the Hon. E. C. DeLong, together with their Japanese attendant.

Past Grand Master J. C. Currie then introduced Robert W. Bollen, M. W. Grand Master of Nevada, who was invited by the Master to accept the chair, and preside over the Lodge. The invitation was accepted. In taking the chair the Most Worshipful Grand Master thanked the brethren for the honor conferred upon him. He had been twenty-eight years a member of the Fraternity, but that was the happiest moment of his life.

He then alluded to the custom of the ancient brethren to meet on high hills or in low valleys. Virginia Lodge, No. 3, had ascended the mountain, and given rise to the great occasion, by opening a Lodge higher than any ever opened in the United States.

The Grand Master then gave accounts of some preliminary meetings which had been held on the coast on the top of hills. He spoke of one near Ragtown, where the brethren had come together in that way to raise money and provisions for suffering immigrants, and over which he had the honor to preside. He also mentioned a similar gathering in Eureka, in 1851, and at Auburn, California. He also gave the account of another preliminary meeting held in that way when the first three degrees ever conferred in the Lodge, were conferred on a hill.

But none of these were gatherings like the present, and he thanked the brethren that he had been called upon to preside over their deliberations.

The Lodge being opened for the regular transaction of business, a petition was read, received and referred.

A communication was also presented, in which Bishop Whitaker offered to the Lodge the use of the school-room belonging to St. Paul's Church, in which to meet. The communication was ordered on file, and the thanks of the Lodge tendered in return.

Bills were presented and referred.

J. C. Currie, of the Committee on Resolutions in regard to the death of Brother Thomas Sheehen, presented his report.

This closed the regular order of business. Under the head of "The Good of Masonry,"

THE HON. C. E. DE LONG

was called for, and responded very happily—the following brief sketch of his remarks not doing him justice:

He had only just been apprised of the fact that the brother who was expected to talk to the brethren was not present.

Bro. De Long alluded to the fact that events, however unimportant in themselves, and considered trifling at the time, not unfrequently marked great epochs in the world's history. The events of the day, although considered but events of a holiday, would be a marked epoch in Masonry.

The speaker pictured forcibly the rise and fall of nations. It was the pride and glory of the Craft that it had survived the fall of governments, and all the changes of the moving world.

They were assembled beneath the all-seeing eye of Him who is the Grand Architect of the Universe, and it behooved each brother, with that light shining into his heart, to ask himself if he was living true to the tenets of the Order, and to the lessons taught in the Lodge-room.

Bro. De Long sketched the surroundings within which they had erected their altar. Beneath them was the wealth of Ophir, and around them the tumult of trade. The earth seemed cursed and rendered an unfit dwelling place for man, but it was to be redeemed through the intelligence of man, and each one had a part to perform in the work. The speaker then told how in Japan he had assisted in welding the link in Masonry which made the chain complete around the world. Up to that time there had been one land where the order was not known. Now there was none. Masonry belted the globe. The lights of the altar had been lighted, and now there were six Lodges in the Empire, and the Order was rapidly spreading.

Colonel R. H. Taylor was then called for, and responded by reading the following

POEM:

The Lord unto the Prophet said,
 "Upon the mountain's topmost round,
 Far as its breezy limits spread,
 Shall be most holy ground."

'Neath God's blue dome, on lofty hills,
 Whose crests first catch the morning heat—
 Whose heights the evening glory fills—
 The Craft was wont to meet.

There, far above the busy mart,
 And from its care and turmoil free,
 They learned the lessons of the heart,
 To "work" and to "agree."

Oh! sacred hills of olden time,
 Whose hoary crags resist the gale,
 Ye have a history sublime
 The ages cannot pale!

Again, to-day, the sons of light,
As did their sires of olden days,
Upon the mountain's dizzy height,
Their mystic banner raise.

Again, above the busy marts,
Where human feet have seldom trod,
We raise our voices and our hearts
In reverence to God.

Almighty Father ! by whose will
The mountains rise, and worlds do move,
Thy blessing grant ; descend and fill
Each Mason's heart with love.

Bro. E. A. Sherman was called out, and spoke briefly and to the point. He recounted instances in the early days of California when the brethren met on hills.

It was a peculiar and significant circumstance that to-day they were assembled around the summit of Mount Davidson. David's son was Solomon, our Most Ancient Grand Master.

The speaker spoke of the three first Lodges established in California, and their uniting in establishing the Grand Lodge of that State, the parent of Virginia Lodge, No. 3, which that day consecrated the top of the mountain as their Lodge-room.

A speech was also made by General Williams, in which the past of some of the members of the order was graphically and feelingly sketched.

R. M. Daggett, after repeated calls, responded by taking out his watch and carefully noting the time. It was 4:30 o'clock. It would take him an hour and a half to get down. He made this point, and brought his remarks to a close by saying: "I have nothing against any brother here, so help me God."

Messrs. Currie and Hopkins were called out, and responded briefly. The point of brother Daggett's remarks had cut short all long-winded speeches, if any had been contemplated.

On motion of Mr. De Long, a vote of thanks had been tendered to General J. B. Winters for starting the movement which had resulted in the meeting on the mountain.

A touching prayer was then offered by Rev. S. P. Kelly; "Old Lang Syne" was sung in full chorus by all present, and the Lodge was then declared closed in "ample form."

The register showed sixty-nine members of Virginia Lodge to be present, and two hundred and seventy-seven visiting brethren, from the following States and Countries, viz.:

New York, California, West Virginia, Kansas, Michigan, Utah, Missouri, Iowa, Wisconsin, Maine, Colorado, New Jersey, Washington, District of Columbia, England, Scotland, Minnesota, Massachusetts, Oregon, Washington Territory, Virginia, Nova Scotia, North Carolina, Nebraska, Pennsylvania, Illinois, Canada West, Idaho, New Zealand, and Kentucky.—*Master Mason.*

THERE are four hundred and eighty working Lodges in the Jurisdiction of Texas, with a membership of seventeen thousand seven hundred and fifty nine. The Lodge dues are paid in gold and silver, and the fraternity reported to be in a prosperous condition.

SALUTATORY.

To the Patrons of the Michigan Freemason:

DEAR SIRS AND BROS.—By the Publishers of this Journal the undersigned has been requested to return and take its management. He does so with reluctance when he thinks of his want of ability to fill a station so important with credit to himself and profit to our honored Fraternity; but when he remembers that he will work for and with Brothers, whose criticisms will be tempered by that charity "which suffereth long and is kind," and that the field of his labors will be one in all respects congenial to his taste, he returns to it with pleasure, and a confident hope for success.

Returning to a position which we occupied several years, it is natural that we look around on our former field, and note the changes. And first we cannot forbear to speak of the facilities of the Publishers of this Journal, as compared with what they were six years ago, when this publication was commenced. Then there was not a Publishing House in Kalamazoo worthy of the name. Indeed, there was not a book-press in Kalamazoo at that time. Two cheap Taylor presses, intended only for country use, were the sum total of our facilities for press-work. These were in the hands of unskillful, cheap men, who were unqualified to do our work, even if the facilities were better, so that after thorough trials, and a thousand failures, we were obliged to leave the town, and get our work done at Ann Arbor. This arrangement was attended with much extra expense, loss of time in traveling to and fro, and in the shipping, our sheets were often delayed, sometimes sent past, so that we, unavoidably got behind with our work, greatly to our own chagrin, and to the displeasure of our patrons.

But now everything of this kind is changed. The former firm of Ihling Brothers is combined with the Kalamazoo Telegraph Company, and together they have ample capital, and one of the best appointed Publishing Houses in the State of Michigan. Now the work can be done at home, done promptly, and in the best style of the printer's art. Having been subjected to the annoyances and inconveniences above-named, it affords us great pleasure, on our return, to note this change, and to be enabled to say to the patrons of the Journal, that it will appear promptly, the first of each month, *unless something unseen and unavoidable shall prevent*. The Publishers are now masters of the situation, and competent, within their own means, to get out their publications promptly, and in a style equal to the best.

And we return to the FREEMASON to give it what has always been a desideratum, but what it hitherto has never had, the attention and work of one man. From the beginning it has been the subject of neglect. Its Publishers have been so absorbed in establishing and build-

ing up a new business that they could not attend to its pressing needs, and had to call to their aid such help as they could command. Formerly its senior Publisher had to edit it, as best he could, "on the wing," with a thousand cares pressing upon him, and subject to all the annoyances above noted. Now he will devote his time and energies entirely to this Journal, and with more experience, and better help than he formerly had, he hopes to accomplish more for the Craft.

It is the intention of the undersigned to devote a considerable portion of each month to a canvass of the Jurisdiction, that he may become personally acquainted with the Brotherhood, and learn their needs by personal observation, and at the same time gather up the home news. He looks forward to this part of his labors with pleasant anticipations. He hopes to have the kindly co-operation of the brethren wherever he may sojourn. He does not feel that he will go forth among strangers, but among a band of brothers, whose interests will be blended with his own; whose needs will be his needs, and whose prosperity will be his greatest joy.

And now, Brethren, we greet you, one and all. We hope you will immediately renew your subscriptions, so that through the monthly visits of this Journal, which is as much *yours* as *ours*, we may keep up a constant intercourse with each other. The expense of subscription is now nearly nominal. You need the Journal. Your family needs it. Your neighbor, if a Mason, who has never been enrolled on our mail book, also needs it. Do him and us the kindness to procure and forward his subscription with your own. Don't wait for us to come around, but renew, *at once*, by letter, and we shall feel very grateful for your support. If each subscriber would procure *one more*, and renew *promptly*, our list would then be doubled, and not only our heart made glad, but our opportunity for usefulness greatly enlarged. Here, Brothers, is our hand, and with it our token of continued friendship and brotherly love. We greet you, one and all, as worthy brothers, *and again solicit your zealous co-operation.*

W. J. CHAPLIN,

Editor and Business Manager.

JOSEPH WARREN.

AMONG the long list of worthy names on the Masonic roll, there is none more revered than that of Joseph Warren. Cut down in the meridian of his days, amidst his usefulness, yet had he lived long enough to achieve honors which shall glow on the pages of American history while time shall last, and be embalmed in the memories of his countrymen forevermore. He was great not only in public life, but also in private life. He knelt at the altar of Masonry, and took upon himself its binding obligations not from selfish, sordid motives, but because

of the high estimate in which he held our ancient and honorable order ; and he went forth into the world an embodiment of the enobling principles of the institution. He was always true to his trusts. In peace he was a peaceable and good citizen, ever willing to stand at the post of duty and bear a full share of the burdens of life. In time of war he was a patriot whose manly courage placed him in the front rank, where he was early slain, baptizing the cause of American freedom with his blood so freely shed in its behalf.

Joseph Warren was born in Roxbury, Mass., June 11th, 1741. Of his ancestry we know but little, except that he was left an orphan at an early age, and without fortune, had to rely on his own efforts for success. At the age of fourteen he entered Howard College, and graduated in 1756, when only 19 years of age. Thus early in life had his industry, and application to study, qualified him to enter upon the duties of life with all the advantages of a thorough education. Even before he was twenty-one years old he was proposed to St. Andrews Lodge for membership, by William Palfrey, and was initiated September 10, 1761, "being twenty years and three months old." He was "passed a Fellow Craft," on the second of the following November. As to when he received the degree of Master Mason there seems to be a difference of opinion. Bro. C. Moore, in a biographical sketch, in his "LEAFLETS OF MASONIC BIOGRAPHY," a work of much merit, issued in 1863, says, "Dr. Warren did not obtain the degree of Master Mason until the 28th of November, 1765,—nearly four years after his initiation." But the CENTENNIAL MEMORIAL of the Lodge of St. Andrew, issued in 1870, a copy of which was presented us by Ezra Palmer, then W. M. of the Lodge, and which we highly prize, states that "it is uncertain at what time he was made a Master Mason, but on the 14th of November, 1765, the Lodge voted unanimously that Dr. Joseph Warren be re-admitted a member of the Lodge."

Dr. Warren continued an active member of Saint Andrews Lodge to the time of his death. He was chosen Senior Warden in November, 1766, and served his year with fidelity. In November, 1768, he was elected Master, which responsible office he also filled one year. During this year the Earl of Dalhousie, Grand Master of Masons in Scotland, appointed "Joseph Warren, Esq., Grand Master of Masons in Boston, New England, and within one hundred miles of the same." This commission was dated May 30th, 1769, and must have been received in Boston before September 19th of that year, (though Bro. Moore thinks it was not received till December,) for on that evening Saint Andrew's voted funds to provide for the necessary articles to be used by Grand Lodge, and "that the Grand Master be installed on the 27th of December next."

It should perhaps be noted that both the Grand Lodge of England and Scotland had Provincial Grand Lodges in Massachusetts at this

time. Nor was this regarded as a conflict of jurisdiction, as Masonry was then worked; for up to that time the Grand Lodges of England, Scotland, and Ireland had exercised the right of establishing Lodges in any of the territory belonging to the British Empire. But from some cause, not fully explained, there was not a state of fraternal feeling between the Boston Lodges, and under the Grand Mastership of Jeremy Gridly, the Grand Lodge passed a vote forbidding the Lodges under its jurisdiction, upon any consideration, to admit the visits of any of the members of St. Andrews Lodge. In the early part of 1766 a committee was raised by St. Andrew's, of which Joseph Warren was a member, whose business it was to wait on the Grand Lodge in the most amicable spirit, invite them "to visit St. Andrew's whenever they may think proper, 'and that for the future there may be a happy coalition.'" The committee performed the duty assigned them, but received answer from the Grand Lodge in writing, which, when reported to St. Andrew's, was considered "by no means satisfactory, as it is ill-grounded." This same committee, of which Dr. Warren was chairman, prepared an answer to the Grand Lodge, which was transmitted to the Grand Master of Scotland. Matters seem to have gone forward in this manner, rather waxing worse, for several years, when political troubles of gravest character seemed to swallow up all less grievances, and indeed to draw the people together in such manner as to heal or bury out of sight small troubles. This is illustrated by the following facts. In 1768 political affairs in Massachusetts began to take on so grave an aspect that the Crown quartered a standing army in Boston. In the regiments sent over were Army Lodges, as follows: in the Sixty-Fourth Regiment was the Duke of York's Lodge, No. 106, Registry in Scotland; in the Fourteenth Regiment was Lodge No. 58, Registry in England; and in the Twenty-Ninth Regiment was Lodge, No. 322, Registry in Ireland. These Lodges were all working the "Ancient System."

Though these regiments created the most intense excitement among the citizens of Boston, the members of St. Andrew's not excepted, and Joseph Warren was on a committee which drew up a petition to the King for the removal of the troops, yet did St. Andrew's grant the use of their hall to the Regimental Lodges Nos. 116, and 322, of the Registry of Scotland and Ireland, and these Army Lodges aided in the procurement of the Grand Mastership to Joseph Warren—the English Army Lodge above noted joining in the petition! Of this appointment by the Earl of Dalhousie, and the installation of Warren as Grand Master we have already spoken.

Warren's installation as Grand Master occurred Dec. 27th, 1769, when the Grand Lodge was formally inaugurated. The following were the Grand Officers installed:

Most Worshipful Joseph Warren, Esq., Grand Master.

R. W. Jeremiah French, S. G. W.

" " Ponsonby Molesworth, J. G. W.

" " William Palfrey, (by proxy,) G. S.

" " Thomas Crafts, G. T.

" " Joseph Webb, G. Marshal.

" " Paul Revere, S. G. D.

" " Samuel Danforth, J. G. D.

" " Thomas Urann and Caleb Hopkins, Grand Sentinels.

" " Edward Proctor, Grand Sword Bearer.

This Grand Body did not take the name of Massachusetts Grand Lodge until December 6, 1782.

During Dr. Warren's Grand Mastership, thirty-seven meetings of the Grand Lodge occurred, at all of which he was present and presided over, save three, which were held June 16, 1773; June 3, 1774; and September 2, 1774. The reason for absence on June 16, 1773 is not recorded; but June 2, 1774, we are informed that he was engaged on an important committee to draft "*a solemn league and covenant*," having reference, no doubt, to the movements of a political character going on about Boston and Philadelphia at this memorable time, in which Warren was deeply interested, and was not only working on committees, but writing vigorous articles for the *Gazette*, and making speeches whose eloquence and power fully equalled those of John Hancock. The cause of absence, September 2, 1774, was the occasion of the "powder alarm." On the day previous he had been called to Cambridge to prevent a collision of the troops, and on the succeeding day he was working with a committee of correspondence with the interior towns. Indeed, such was the popularity of Joseph Warren in and about Boston, and such his patriotism, that he was constantly needed in those perilous times, and became almost wholly absorbed in those movements which led the American people to revolution.

He attended a meeting of the Grand Lodge, March 3, 1775, which was his last. On Monday, March 6, he delivered his famous oration on the Anniversary of the Massacre, the preparation of which must have been chief in his thoughts on the Friday previous. But, notwithstanding the importance of the work which chiefly engrossed him, and his personal danger, yet his love for Masonry equalled that he bore to his beloved country, and amidst the gathering storm he was found at the post of duty, and for the last time presiding over the deliberations of the Craft. At the close of the records of that meeting is found the following entry:

"Memo—19th of April, 1775. Hostility commenced between the troops of Great Britain and America in Lexington Battle. In consequence of which the town was blockaded, and no Lodge held until December, 1776."

From this time onward till his death, Warren gave himself wholly to the cause of his country. Every day brought new alarms, new attro-

cities, new reasons for a rebellion against the tyranny of mother country; and there was not a citizen of the new world who felt the indignities which were continually heaped upon the American Colonies more sensitively than Joseph Warren. It was only a little more than two months from the time when we find him presiding for the last time over the Grand Lodge, and three days after delivering one of the most eloquent, daring orations ever uttered by a patriot, when, on the 17th of June, he fell at the battle of Bunker Hill. He was one of the first to give his life for freedom, and the blood he so freely shed, the life he so freely laid down, spoke more eloquently than aught he had ever said or done while living, and inspired his countrymen to imitate his illustrious example, to live, and die if need be, for freedom.

It is said that he "remained in the redoubt until the enemy had entered it, and was one of the last to retreat, and then with reluctance." As he was thus gradually retreating it is said that a stray ball from the enemy chanced to strike him on the forehead and he was killed instantly.

Of his first burial we have the following, taken from a letter written by Mrs. John Adams, to her husband, then in Congress, in Philadelphia :

"We heard from a deserter that our valued friend Warren (dear to us, even in death,) was not treated with any more respect that a common soldier; but the savage wretches called *officers*, consulted together, and agreed to sever his head from his body, and carry it in triumph to Gage, (the British General.) What *humanity* could not obtain, the rites and ceremonies of a MASON demanded. An officer, who, it seems, was one of the Brotherhood, requested that, as a Mason, he might have the body *unmangled*, and find a decent interment for it. He obtained his request, but, upon returning to secure it, he found it already thrown into the earth, only with the ceremony of being *first* placed there and many bodies over him."

Another account states that, "Warren, was among the slain, and was buried by his friends at Charlestown."

On March 17, 1776, the British evacuated Boston, but the body of Warren was not found and identified until April 4th, following. It was so decomposed, of course, that it could not be identified by its appearance, but was known by a couple of artificial teeth which had been set for him only a few days before his death.

On the day his body was discovered the Provincial Congress of Massachusetts accepted a report of a committee resolving the erection of a monument to the memory of the "Honorable Major-General Joseph Warren." The committee say they "find that the place where his body was buried is discovered, and that the Lodge of Freemasons in this Colony, whereof he was late Grand Master, are desirous of tak-

ing up the deceased's remains, and, in the usual funeral solemnities of that society, to decently inter the same, and that his friends are consenting thereto." The committee further say "they are, of opinion that the said Lodge have leave to put their said intention into execution."

Steps were immediately taken by Deputy Grand Master Joseph Webb for the raising and re-interment of the body. A letter was dispatched by him to Bro. Perez Morton, at Watertown, who was not only a member of the Provincial Congress, but also of St. Andrew's Lodge, and an intimate friend of Warren, requesting that he should gratify the members of the Grand Lodge by pronouncing "an oration on Monday next, at the re-interment of our late Grand Master, Joseph Warren, Esq." This invitation was modestly accepted, April 6, by Brother Morton, and in the *Gazette* of April 8, 1776, the following article appeared:—

"Notice is hereby given to all the Brethren of the Ancient and Honorable Society of Free and Accepted Masons, that this day will be re-interred the remains of the late Most Worshipful Joseph Warren, Esq., Grand Master of Ancient Masonry for North America, who was slain at the Battle of Bunker's Hill, June 17, 1775.

"The procession will be from the State House, in Boston, at four o'clock P. M., at which time the Brethren are requested to attend with their Clothing and Jewels.

"By order of the

"RIGHT WORSHIPFUL JOSEPH WEBB, ESQUIRE,

"Deputy Grand Master."

The *Chronicle* of Boston published a description of the procession, which was as follows: A detachment of the Continental forces; a numerous body of the Honorable Society of Free and Accepted Masons; the mourners; members of the House of the General Assembly, &c., &c. The body was carried to King's Chapel where prayer was offered by Rev. Dr. Cooper, when Bro. Perez Morton pronounced the oration, which was touchingly beautiful. We have room for only the following extract:

"Into this Fraternity he was early initiated, and after having given repeated proofs of a rapid proficiency in the arts, and after evidencing by his life the profession of his lips, finally, as a reward of his merit, he was commissioned the Most Worshipful Grand Master of all the Ancient Masons through North America; and you, Brethren, are living testimonies with how much honor to himself, and benefit to the Craft universal, he discharged the duties of his elevated trust; with what sweetened accents he courted your attention, while with *wisdom, strength, and beauty*, he instructed his Lodge in the secret arts of *Freemasonry*; what perfect order and decorum he preserved in the government of them; and in all his conduct what a bright example he set us, *to live within compass and act upon the square*. With what pleasure did he silence the wants of poor and penniless brethren; yea, the necessitous everywhere, though ignorant of the mysteries of the Craft, from his benefactions felt the happy effects of that institution which is founded on *Faith, Hope, and Charity*, and the world may cease to wonder that he so readily offered up his life on the altar

of his country when they are told that the main pillar of *Masonry is the love of mankind*.

"The fates, as if they would reveal, in the person of our *Grand Master*, those mysteries so long lain hid from the world, have suffered him, like the great master builder in the temple of old, to fall by the hands of ruffians, and be again raised in honor and authority. We searched in the field for the 'murdered son of a widow'—the day before his death he parted from his widowed mother at Boston, and said to her that they would never meet again—'and we found him *by the turf and the twig*,' buried under the brow of a hill, though not in a decent grave. And though we must again commit his body to the tomb, yet our hearts shall be the burying spot of his Masonic virtues, and there—

" 'An adamantine monument we'll rear
With this inscription, "*Masonry lies here.*" "'

At the close of the oration in King's Chapel, the procession reformed, and proceeded to the Granary Burying Ground, where the remains were interred by the Masons, according to their solemn rites. There they peacefully reposed, in the tomb of George Richard Minot, until 1825, when, as the historian Frothingham records, "they were identified by the nephew of the general, Dr. John C. Warren, by the eye-tooth, and the mark of the fatal bullet behind the left ear," and carefully gathered and placed in a hard wood box bearing a silver plate with the inscription, "In this tomb are deposited the earthly remains of Major-General Joseph Warren, who was killed in the battle of Bunker Hill, June 17, 1775." August 3, 1855, these precious relics were carefully deposited in an imperishable urn, and placed in the family vault at Forest Hills Cemetery, where they now remain and probably ever will continue to repose.

It should be noted that the resolution of the Provincial Congress of Massachusetts to erect a monument to the memory of Warren was never carried into effect. The Masonic Brotherhood, however, were not forgetful of their honored Grand Master, and King Solomon's Lodge, which was constituted at Charlestown in 1783, erected "a Tuscan Pillar, eighteen feet in height, placed upon a platform eight feet high, eight feet square, and fenced round to protect it from injury. On the top of the pillar is placed a gilt urn, with the initials and age of Dr. Warren enclosed in the Square and Compasses." So reads the report of the committee. This monument was erected in 1794, on the spot now occupied by Bunker Hill Monument; and an exact model of it, cut from the finest Italian marble, is placed inside the present monument, and must be an object of great curiosity to craftsmen who visit that imposing shaft.

Thus have we hastily and imperfectly sketched the career of the first Grand Master of Masons in North America. Well may it be said of him that he lived more in deeds than in years. Cut off in his early prime amidst the first struggles of the Revolution, he seemed to go

away from duty when he was most needed, and his task hardly began. But the lessons of his beautiful, heroic life, brief though it was, were not lost upon his brethren, or the American people. His bold utterances for liberty helped to kindle a fire in the American heart, which the floods of English tyranny could not drown, and the surpassing eloquence of his appeals to his countrymen will go down to future generations as models of forensic compositions. The character of Warren was well-nigh perfect, and has hardly a parallel for its symmetry, and may be held up as a model for the imitation of all, especially our youthful brethren. May his memory be ever green in the faithful breasts of Masons everywhere, and nowhere may his virtues be more honored and imitated than in the Peninsular State of the West. EDITOR.

Tidings from the Craft.

WISCONSIN COMMANDERY No. 1, VISITS KALAMAZOO.

On the 3d of September Wisconsin Commandery, No. 1, of Milwaukee, Wis., visited this village, to return a like visit, made just one year before, by Peninsular Commandery, No. 8. The late pilgrimage was commenced on the evening of September 2d, when the officers of the Wisconsin Commandery, accompanied by a small army of Sir Knights, ladies and invited guests, boarded the beautiful steamer Sheboygan, *en route* for Kalamazoo. The trip across the lake is said to have been an unusually pleasant one. The lake was calm, the sky was clear, and the hearts of the hundred visitors bounding with unwnoted joy. The scene was enlivened by the excellent music of an accompanying band, and the younger part tripped the 'light fantastic toe', while the older and graver portion occupied the magnificent cabin of the staunch steamer, and indulged in wit and wisdom, while others took part in social games. Thus the evening was spent most happily by all concerned.

At 3:30 A. M. the party arrived safely at Grand Haven, when Sir Knights and ladies, with accompanying luggage, were soon transported to a special train, which had been provided by Peninsular Commandery, and was in waiting. At 7:30 o'clock the visitors arrived at Grand Rapids, where they left the cars, and, headed by the band, they marched to the Sweet and Morton Hôtels, and were served to breakfast, for which all had excellent appetites, and relished. The ride from Grand Rapids to Kalamazoo was one of uproarious mirth. This village was reached at 9:30 A. M. Peninsular Commandery were at the depot, headed by their band, and escorted the visitors to their temple, where addresses of welcome, invited the Wisconsin Knights and their companions to the

hospitalities of Kalamazoo. A brief but pertinent response was made by Eminent Commander Huntington, and supplimented by a neat speech from Sir Knight Goodwin. After partaking of a lunch at the hall, the Knights brook rank and repaired to the hotels assigned them.

During the afternoon the two Commanderies marched to the Central Depot, where a special train was in readiness to convey the visitors to the Asylum for the Insane, which was thoroughly inspected in its various departments, together with the adjoining grounds. The party returned highly pleased with their visit to the Asylum, when, at four o'clock P. M., both Commanderies formed in front of Masonic Hall, on Main street, and marched through the principal streets of this village, the admired of all admirers.

After the march a dress parade was had on Main street, the double line of Knights extending from the Burdick House to a point below Burdick street crossing.

The weather was fine and the streets in excellent condition, and all passed off to the satisfaction of those concerned.

In the evening a banquet was given at Union Hall, which had been tastefully decorated for the occasion. It is said that "so beautiful a banquet on so large a scale was never before displayed in this village." Some two hundred and fifty guests were seated at the tables, presenting a most beautiful scene, which no pen can picture.

We have no room to give the toasts and responses, nor further incidents, unless we conclude to give something in a future issue.

WE are pleased to note that Bro. O. T. Blood, of Kalamazoo Lodge, No. 22, after a long and severe illness, is sufficiently recovered to again occupy the East.

THE Grand Master of Pennsylvania, Bro. A. R. Potter, assisted by his Grand Officers, laid the corner-stone of a new Masonic Temple in Reading, Penn., October 7th, ult.

A MASONIC Temple was dedicated in Rome, "the city of the popes," in March last. The occasion is said to have been a very interesting one. Of course the organ of the Romish Church pronounced this erecting of a Masonic Temple in the Eternal City a "horrible scandal," and a "fearful outrage." Light travels rapidly, even though bigots howl and denounce.

THERE are now in the Jurisdiction of Michigan 316 Chartered Lodges, and 11 Lodges U. D., with a membership of over 28,000. What a noble army of Fraters. What a grand work they are capable of performing if all unite in harmony and true Masonic zeal. Few jurisdictions number more members than ours, and it is doubtful if a State in

the Union, having no more inhabitants than Michigan, can boast an equal number of affiliated Masons.

It is said that the first dollar contributed to the fund for erecting the "Hall and Asylum," recently dedicated in the city of New York, was paid in by an humble brother, of means so limited that he had to rely on daily labor for the support of his family. Though poor he inaugurated one of the grandest enterprises, by the timely contribution of a silver dollar! Long live the memory of Grand Tyler Greenfield Pote. Though the gift was small, like the widow's mite, it was bestowed in the spirit of true Masonic Charity, and awoke a zeal which contributed thousands, and ended in the erection of one of the grandest Masonic Temples of modern times.

Editor's Table.

WE send the present number, enclosing our Prospectus, to all the Secretaries in this Grand Jurisdiction, with the request that they act as our agents, and raise clubs of ten or more subscribers, at their earliest convenience, and forward us, together with the funds—as our terms are strictly in advance. Now is the time to aid us. And as the evenings are long and cool, reading matter will be sought after by the intelligent brotherhood. Please act at once, and report.

THE Transactions of the Grand Lodge are just out, and make a beautiful volume of over two hundred and fifty pages. The book is beautifully printed, and does credit to the Publishers. It is well filled with matters of interest to the Craft, extracts of which may appear in our next, and a further notice.

TO ALL THE LODGES.—At the suggestion of our Past Grand Master Webber, we send a copy of the FREEMASON to every Lodge in Michigan. These copies are to be preserved, and bound up at the close of the year, for future reference. The six volumes now published are much sought after, and will form the nucleus of a Masonic Library, which will grow in value every year. We quote the language of Grand Master Webber:—"Every Lodge, I think, should subscribe for one or more copies, to be kept on file, and at the close of the year be permanently bound for reference." Those desiring full sets should correspond with the Editor.

THE present issue, though readable we trust, and instructive, is not fully up to our ideal. We need more home contributors. Brothers, write for your own Journal. This Magazine is not for any *one* man's ideas, wholly, but is intended as a medium through which *all may speak*. *It is published for the good of the Craft.*

THE MICHIGAN FREEMASON.

VOL. VII.—DECEMBER, A. L. 5875.—NO. II.

MASONIC ADDRESS.

[The following address was delivered at the dedication of the Masonic Hall, on Saint John's Day, at North Andover, Mass., by Hon. Geo. B. Loring. We omit the introductory remarks, relating to the building, &c.—EDITOR.]

I hail every organization designed to cultivate the mind and heart, every bond intended to bind men together in a holy brotherhood, as an evidence of a determination to build up society on the sound foundations of intelligence and morality.

But I am compelled to believe that the Masonic Order had a higher meaning than all this—a higher duty to perform than merely the erection of imposing edifices—the material expression of man's faith in God and immortality. Of the time when the rites and injunctions of Freemasonry were established, we have no knowledge. In searching for the origin of the organization, we may be lost in historic fable; but the language has in all time been the same—the thought and sentiment underlying all ceremony has not changed—and we have a right to believe that the bands of architects and operative Masons, who were engaged in erecting churches and monasteries, and who were by papal and royal decree made free, were also the depositories of profound and philosophical truth and a pure and elevated religious faith. Associations like these, entrusted with the business of erecting the great theocratic places of the world, building temples equal to man's highest spiritual aspirations, would naturally be surrounded with mysteries and clothed with the robes and vestments of a sacred Order. Associations like these, man has never failed to employ in the preservation and expression of his religious sentiment and faith. They have been to the heathen and to the Christian alike the guardians of his inner temple—that holy of holies, that sacred spot from which the world is

shut out, in accordance with a universal religious desire for secret worship and a voice of symbols.

The records of the Order, no less than its history prove this. According to the old ritual of England, the first charge is "that ye shall be true men to God and the holy church, and to use no errors or heresy by your understanding and by wise men's teaching; also, secondly, that ye shall be true men to the King of England, without treason or any falsehood, and that ye know no treason or treachery, but that ye shall give knowledge thereof to the King, or to his Council; also, ye shall be true to one another, that is to say, every Mason of the Craft that is Mason allowed ye shall do to him as ye would be done unto yourself. * * * Sixthly, you shall truly pay for your meat and drink wherever ye go to table or board; also, ye shall do no villainy there, whereby the Craft or science may be slandered."

It is the inculcation of doctrines like those which has given Freemasonry its permanency and power. This is its vital force, which has outlived all the mutations of fortune, and all attempts of civil and ecclesiastical power to compass its overthrow. When the material importance of the Masonic corporations on the continent of Europe began to decline, church architecture having been superseded for a season on account of the vast sacrifices of the people in this direction and the abuses of the clergy, Freemasonry began to lose its operative character, and attract to its Lodges and Chapters men eminent for their knowledge and attainments in art, science and literature. As early as the year of our Lord 1500, the Masonic fraternity of Europe may be said to have finished their labors in church architecture, and to have dispersed to find occupation in their individual capacities as constructors of public buildings for civic and municipal purposes. In England, however, they continue to flourish, and were there employed in that work, which had ceased in those countries whose ecclesiastical establishments were perfected and whose churches were either suspended or completed.

Here it was that the Order rose gradually to the position of a great conservator of religion and morality. The initiation of honorary members under the designation of Accepted Masons, into the English Lodges, prepared the way for the foundation of British Speculative Masonry, which now has its organization in every civilized quarter of the globe, and which, about 1650, received its great vital force from the celebrated antiquary, Elias Ashmole, who was initiated as an Accepted Mason, and who re-arranged and composed the forms of the Society of the Red Cross Brothers, which had been organized in London, after the model of the Atlantis of Lord Bacon, and held its assemblies in the hall which had been hitherto used by the Freemasons.

It is to a Masonry built on foundations like these, that we are devoted; it is to this cause that we have assembled to dedicate a Masonic

institution in this ancient town. It is of such as this that Brennan so forcibly says: "Moral Architecture or Modern Freemasonry, the issue of the Masonic corporations of Britain is, without doubt, more closely allied by its object to the ancient institutions than was that practiced among the colleges of builders; but it can never become a school of science and philosophy, seeing that science and philosophy have become common attainments of all who are now situated and disposed to their study. While, however, this position is denied it, Freemasonry should be grander, more sublime, than any form of ancient mysteries, inasmuch as while they were exclusive and confined to classes and people, it may embrace the whole race of man, and transform that race into a society of Brothers, united by love of science and labor. It is to such an object every phase of the Freemasonry of to-day should tend, and for the accomplishment of which each of its initiates should solemnly engage his efforts and influence."

And now, my brethren, in order to perfect the system of impressing upon the mind the abstract truths like these, and to cement the brotherhood, we have, in accordance with a universal human desire, and a custom known in all ages, strengthened our edifices like a true master-builder, with symbols and signs appropriate to our work. It has been said of Freemasonry that "it is a system of morality developed and inculcated by the science of symbolism." To this form of expression the human mind has ever been ready to resort, both in its feeblest efforts and its most secret aspirations. To the child, the symbol is the most vivid and striking form of utterance; to the faithful devotee, the symbol is full of the tenderest significance. The first learning of the world consisted chiefly of symbols; and the sublimest form of religious faith in the light of revelation, crowns all its efforts with symbols whose meaning appeals to the most affectionate and elevated emotions of the heart of man.

To all religious systems, to the ecclesiastical organizations of every pious people, to Egyptian, Jew, Phœnician, Chaldean, Christian, to every great moral and religious teacher, to Plato, to Socrates, to Pythagoras, to the Divine Master, the symbol has been in all time the great interpreter. Associated as it was with man's primitive religious systems, "it was afterwards continued when in the advanced stage of the human mind, the previous necessity no longer existed; and it thus came to constitute a kind of sacred language, and became invested with an esoteric significance understood only by the few." But to that few how valuable and expressive it always is! Drawn, as the symbols of Masonry are, from the most important events in the sacred history of the world, they come clothed with a peculiar and impressive power, and transport the initiated back to those sublime hours which are filled with most imposing service, and over which time has shed a radiant charm and a most fascinating significance.

From no unworthy objects has Masonry chosen its emblems. Into no low and common associations is the Brother brought by any symbol of his brotherhood. But recognizing the necessity still resting upon minds to receive their teachings in the most inspiring and impressive manner, the Master of our Craft holds up before us the visible speech prepared by man in his work of erecting temples worthy of his aspirations, and irradiating his path with deeds of heroism and chivalry. It was indeed a sublime design, when from the Temple of Solomon man selected his emblems of deep religion, high morality and well organized and well rewarded toil—of faithful labor and just compensation—of strength of purpose, rectitude, equality, brotherly love—the keystone of the arch, the plumb, the trowel—the pot of incense as the emblem of a pure heart. And where, in all history, could have been found an incident more illustrative of untiring devotion to moral and religious truth, and more radiant with a mystical halo of oriental fervor and exaltation and high purpose, than the return of the Jews from their captivity for the purpose of rebuilding the Temple, led by the wise and pious Zerubbabel, to commemorate which was instituted the Order of the Knights of the Red Cross! To inspire man's reverence, to fill his mind with knowledge of the accomplishments of his race in its most fervid and exalted age, to rouse his imagination, to warm his thoughts with striking imagery, to strengthen his power of memory, to cultivate his modes of expression, to guide his thoughts along a lofty plane, to fill him with courage, to traverse the rough and rugged path of life, Freemasonry has supplied itself and him with symbols and emblems of the highest import, and has adopted those legends which are expressive of the sublimest truth. To the language of symbols and the recognition of signs, moreover, has associated man always resorted to strengthen the bonds and vitalize the force of his association.

Cedo signum, si harum Bacchantraumes, says the poet Placetus in one of his plays. "If any one happens to be present who has been initiated into the same rites as myself he will give me the sign," says Apuleius. And so, the world over, the Brother who is in distress, or surrounded by danger, or pining for fellowship, or dumb amidst strange and unknown tongues, can resort to his emblems and signs with the assurance that he has an universal language, which will give strength to his heart and will introduce him in joy and in sorrow to the great brotherhood of man.

I have said "associated man" and in this I mean to include all man's power, success, and accomplishment in the world. Isolation is not man's law. It is not good to live alone. Not in solitary confinement, not in withdrawal from his fellows, not in lonely paths, does man accomplish his best work in the world. The sanctity of the closet, the holy light of the cloister, have indeed their joy and beauty and inspiration; but they derive their charm from the wisdom which

man brings from the outer world into the dreamy atmosphere of their sacred solitudes. The student retires to his work, I know; the great creative genius of man pursues its way amidst a loneliness as touching as the loneliness of sorrow; but the student and the genius would faint and fall by the way did they not feel that around them stood their fellow-men, and that from their associates they were to receive an encouraging and responsive word. A healthy mind seeks society; a finite mind requires it. And when men gather together for a common object, they do it in obedience to that instinct and necessity which run through all nature and divide all living things, not into individuals, but into all the various forms of association. For common defence, for help in times of trial, for sympathy in sorrow, for companionship in joy, for enlarging the humanities, for removing inhumanities, for reform and progress, for entertainment and culture, for discipline, and for great accomplishment, man creates and cherishes the social combinations. It is true that, when the Divine Teacher and Master sought inspiration and strength from communion with his Father and his God, then, indeed,

Cold mountains and the midnight air
Witnessed the fervor of his prayer;

but when he applied his powers to enlighten and redeem the world, He summoned around Him His chosen twelve, and as the great drama drew to a close He called them around Him at the table and united with them as a band of associated brethren in establishing the great symbol of Christianity. It is by association that man learns to live, and from its softening and harmonizing influences that he may learn to die. And nowhere more truly than in the Lodge can he receive the full benefit of companionship—in the Lodge where he is compelled by rigid rule to be courteous and civil, to address his superior with propriety, to lay aside all rudeness, to recognize his proper relations, to bury his jealousies and passions, to treat every man as a brother, to apply the best powers of his mind to the comprehension of the ritual to which he listens, and where he is enjoined to observe the best rules of life. Where better that in an organization like this can he learn the true value of association and companionship with his fellows?

THURLOW WEED'S LETTER TO THE N. Y. HERALD.

The recent inauguration of a massive Masonic Hall and asylum in this city, and the imposing demonstration of Knights Templar from various parts of the Union recalled an event in the history of that institution which occurred almost fifty years ago, and was the occasion first of local and subsequently of general inquiry and excitement. This is known and remembered as the "Morgan Abduction." Having been connected with that question as a member of an investigating committee, and as the editor of an anti-Masonic journal, I have been called on by the New York

Herald for information concerning the body of a man found on the shore of Lake Ontario, alleged to be that of William Morgan, but claimed afterwards to be the body of Timothy Monroe. The allegations of mutilating that body, of palming it off upon the public for political effect and of boasting that it was a "good enough Morgan till after the election," was widely circulated, and at a distance generally believed. I was painfully conscious of this in meeting strangers at home and abroad for more than forty years. In 1843, when in London, by a strange chance I lodged in a hotel near Blackfriars bridge, which had been the ancient "Freemasons' tavern," and which was then frequented by the oldest London Lodges. My presence, as I was surprised to learn from its host, was the subject of inquiry. While in Paris a few weeks afterward I was informed by my friend, B. Perley Poore, that my visit had occasioned some uneasiness among Freemasons in that city.

I did not personally know William Morgan, who was for more than two months writing his book in a house adjoining my residence, at Rochester. When applied to by Mr. Dyer, my next door neighbor, where Morgan boarded, to print the book purporting to disclose the secrets of Masonry, I declined to do so, believing that a man who had taken an oath to keep a secret had no right to disclose it. Although not a Freemason, I had entertained favorable opinions of an institution to which Washington and Lafayette belonged. On my refusal to print his book Morgan removed to Batavia, where he made the acquaintance of David C. Miller, editor of the *Advocate*, also a Mason, who became his publisher. I pass briefly over a series of facts which were judicially established, embracing the arrest of Morgan, his conveyance to and confinement in the county jail at Canandaigua, from which he was released and conveyed by night in close carriages through Rochester, Clarkson, and along the Ridge road to Fort Niagara, in the magazine of which he was confined. While thus confined a Knights Templar Encampment was installed at Lewiston. When at supper, the zeal and enthusiasm of the Templars having been aroused by speeches and wine, Colonel Wm. King, of Lockport, invited four men (Whitney, Howard, Chubbuck, and Garside) from their seats at the banqueting table into an adjoining department, where he informed them that he had an order from the Grand Master, (De Witt Clinton,) the execution of which required their assistance. This party was then driven to Niagara, reaching the fort a little before twelve o'clock.

Upon entering the magazine Colonel King informed Morgan that his friends had completed their arrangements for his removal to, and residence upon a farm in Canada. Morgan walked with them to the wharf, where a boat was held in readiness for them by Elisha Adams, an invalid soldier, into which the party passed and rowed away, Adams remaining to warn the boat off if on its return any alarm had been given. It was nearly two o'clock in the morning when the boat came back, having, as Adams expressed it, lost one man, only five of the six being on board when the boat returned. When the boat reached a point where the Niagara river empties into Lake Ontario, a rope being wound around Morgan's body, to either end of which a sinker was attached, he was thrown overboard. It is due to the memory of Gov. Clinton to say that Col. King had no such order, and no authority to make use of his name. It is proper, also, to add that none of these men survive. John Whitney, of Rochester, whom I knew well, related all the circumstances connected with the last act of that tragedy to me, at Albany, in 1831, in the presence of Samuel B. Jewett, of Clarkson, and Samuel Barton of Lewiston.

In October, 1827, more than a year after the abduction of Morgan, a body drifted

on shore near a small creek which entered into Lake Ontario. A coroner's inquest was held and a verdict rendered that it was the body of an unknown person. The coroner wrote out a minute description of the body and published it, along with the finding of the jury, in an Orleans county newspaper. That description attracted the attention of persons well acquainted with Morgan, and excited considerable interest. The widow and several intimate friends of Morgan seemed so confident that it was his body that the committee, appointed to investigate the abduction, determined to hold another inquest, of which public notice was given. On the day appointed, some sixty or seventy people assembled at the mouth of Oak Orchard creek, where the body of the unknown man was interred. Before opening the grave Mrs. Morgan and Dr. Strong described certain marks upon Morgan's body, by means of which it could be identified. When the rude coffin was opened the body it contained disclosed the peculiarities described, and after deliberate examination the jurors declared it unanimously the body of William Morgan. From this verdict no one present dissented, and for a week or ten days the question seemed to be settled.

Later in October there came a report that the body declared to be that of William Morgan was claimed by his family to be that of Timothy Monroe, a Canadian, who was swept in a small sail boat over the Niagara Falls eleven days previous to the time that the body was washed ashore at the mouth of Oak Orchard creek. The remains in the meantime had been taken by Mrs. Morgan to Batavia. A third inquest was now to be held for the purpose of establishing the claim of Mrs. Monroe. A large concourse of citizens was in attendance. Mrs. Monroe appeared, and gave a description of her husband's person, and of the clothes in which he left home on the morning of the day he was drowned. Previous to her examination, Bates Cooke, chairman of the Morgan investigating committee, examined the clothes, taken from the body and carefully preserved by the coroner, with great minuteness. This enabled him to test the accuracy of Mrs. Monroe's knowledge and memory.

Neither Mrs. Monroe nor any person sympathizing with her, or interested in the identification of the body as that of Monroe, had access to it or had seen any of the wearing apparel of the deceased. And yet Mrs. Monroe not only gave a general description of each garment, but underwent a rigid cross-examination, by Mr. Cook, of more than an hour, in which she described, with singular accuracy, every rent and patch found in each garment. She indicated buttons she had sewed on the pantaloons to replace those lost which did not match the others. She also described one stocking that had been darned with yarn of a different color. In a word, her description of the clothing was so accurate in every particular as to leave no doubt that each article had been under her special care. But, wonderfully accurate as she had been on this point, she was most strangely wrong in her description of the body, Monroe being at least three inches taller than the corpse. She described her husband's hair and whiskers as coarse and black, adding, that his hair had been cut quite short a few days before he was drowned, while that upon the head of the deceased was long, silky, and of a chestnut color. Monroe's son confirmed his mother's testimony relating both to the clothes and the body. No attempt was made to impeach either, nor was there any doubt that Monroe had been drowned, as alleged. It was difficult to reconcile these two conflicting statements. Mrs. Monroe was as clearly right about the clothes as she was wrong about the body found in them.

The third inquest resulted in finding that the body previously adjudged to be Morgan's was that of Timothy Monroe. There were other circumstances connected

with the disappearance of Morgan and Monroe, assuming that both had been drowned in Lake Ontario, calculated to complicate the questions of identity. The body was found at Oak Orchard creek, a full year after Morgan's disappearance; of course it could not have been drifting about that length of time. It was known, however, that Morgan was weighted heavily when thrown into the lake; and, two months before that body was found, the mouth of the river and that part of the lake where Morgan was supposed to have been thrown overboard had been thoroughly raked. In this way it was supposed that the body had been released from its weight, risen to the surface and drifted to Oak Orchard creek. Monroe was drowned on the 25th or 27th of September. The body at Oak Orchard creek was found on the 8th day of October, leaving but eleven or twelve days to drift a distance of forty miles, where it was found. It is understood that drowned persons remain several days under water. If was ascertained by meteorological records that, during the interval between Monroe's death and the finding of the body at Oak Orchard creek, the wind blew most of the time up the lake. Now as there is no current in Lake Ontario, and as objects float with, rather than against the wind, it seemed improbable that the body found should be that of Monroe; while, on the other hand, it seemed equally improbable that a man drowned in the latter part of September, 1826, could have been found in a tolerable state of preservation on October, 1827. So that there were irreconcilable facts and circumstances connected with this strange history.

Mrs. Morgan and the intimate friends of Morgan described marks upon his person before seeing that body, which left no doubt in the minds of all present that it was the remains of her husband. Strangely enough, however, she repudiated every article of clothing found upon the body. And yet Mrs. Monroe, who came from Canada, readily described every article, garment by garment, with minute and startling accuracy. While, therefore, up to the time that Mrs. Monroe appeared there was no just grounds for discrediting the correctness of the second inquest, yet after the third inquest had been held at Batavia there was a strong reaction in public opinion. Although the gentlemen associated with me in the investigation were still strongly of the opinion that the body was that of William Morgan, my own previously clear and strong convictions were a good deal disturbed. Nor can I now, after nearly fifty years' anxious inquiry and reflection, say that I am satisfied that it was or was not the body of William Morgan.

The discrepancies about the hair and beard between Mrs. Morgan and Mrs. Monroe, after the conclusion of the third, or Batavia inquest, induced those who claimed that to be the body of Timothy Monroe, to say that the hair was pulled out and the whiskers shaven off to make it resemble Morgan. That could only have been done in the presence of between sixty and seventy persons, some of whom were Democrats and others Freemasons, and yet all must have seen and consented to the fraud. The last inquest was held only a few days before the election. No other question entered into the canvass. The excitement was greater than I had previously or since witnessed.

A few evenings before the election I went into a billiard saloon to see my friend, Gustavus Clark. A number of gentlemen were present, and among them Ebenezer Griffin, who, as council for several persons indicted for the abduction of Morgan, had conducted the inquest at Batavia. As I was leaving the room Mr. Griffin said, "Well, Weed, what are you going to do for a Morgan now?" I replied as I was closing the door, "That is a good enough Morgan until you bring back the one you

have carried away." This remark was reproduced in the *Rochester Daily Advertiser*, with an apparently slight, but most important variation. Instead of what I did in fact say, I was represented as saying, "That is a good enough Morgan until after the election." What I did say in reply to Mr. Griffin's question was a proper and harmless response, while that I was erroneously accused of saying was highly discreditable, and has subjected me, at home and abroad, for nearly fifty years, to reproach and obloquy. Mr. Dawson, senior editor of the *Albany Evening Journal*, who resided at Rochester during the Morgan excitement, recently wrote an article on the subject, in which he said :

The phrase had its origin something in this wise : In 1827, a few months after William Morgan disappeared, the body of a drowned man was found in Lake Ontario, near the outlet of Oak Orchard creek. It was believed by many who saw it to be the body of the kidnapped and murdered Morgan, while others alleged it to be the body of another missing man—one Timothy Monroe. The latter met with this difficulty, however. Monroe had whiskers; this body had not. But to overcome this important fact the then editor of the *Rochester Advertiser* charged that Mr. Weed had shaved off Monroe's whiskers, and by doing so had made a "good enough Morgan until after the election," then pending. The slander was industriously used at the time, and has been a thorn in the side of Mr. Weed from that day to this. Of course its repetition is less irritating now than it was forty-eight years ago, but its use even as a joke has always chafed Mr. Weed, and his most intimate friends were careful never to allude to it in his presence.

Mr. Dawson's article brought a correspondent of the *Albany Argus* "to the front," who not only reiterates the charge against me, but furnishes what purports to be an affidavit of a person who saw me commit the offense. The *Argus* correspondent says.

William Morgan was a man of medium size, very bald and shaved his whiskers off even to the top of his ears; and the body which was found and called Timothy Monroe, was six inches longer than the height of William Morgan. Besides, the face of the body found was covered with whiskers; and it was said that to make the body found appear more like Morgan some of the committee who were sent to Oak Orchard creek to an immense mass meeting of anti-Masons, among whom were Thurlow Weed and his right hand man Friday, named Jack Marchant, had pulled out the whiskers and shaved the face of Monroe. Some time after this, in the fall of 1827, when anti-Masonry had become rife in politics, Mr. Weed, who was younger then than he is now and quite poor, and desirous of making himself somebody, became the leader of the anti-Masonic party, and entertained much hatred and contempt for all who did not vote the anti-Masonic ticket, especially for those Democrats who were not Masons, to whom he gave the name of "Masons' Jacks." And some Jack Mason, as I then understood it, was rallying Thurlow about his false Morgan, when he, either jocosely or in earnest, replied, "It is a good enough Morgan till after the election," Such has always been the understanding until the *Journal* contradicted it, as above stated. As *prima facie* evidence that he did so, I will relate a fact to show the animus of Thurlow Weed then. In the fall of 1828 General Jackson was the Democratic candidate for President, Martin Van Buren for Governor, and Enos F. Throop for Lieutenant-Governor. The polls were open three days in different places in the town. Your correspondent was then a resident of Rochester, and was one of those offensive animals called "Jack Masons." At that election about four miles

southwest of Rochester the polls were held, and our venerable friend, then quite young, to show his ineffable contempt for Jack Masons, led up to the polls a jackass and put a yote into its mouth, and pushed its head toward the window where votes were taken, whereupon your correspondent read in quite a loud voice the printed copy of an affidavit, which was in these words:

Monroe County, ss—Zephania Green, of the town of Henrietta, in said county, doth depose and say that he saw Thurlow Weed pull out the whiskers of Timothy Monroe, and Jack Marchant he did shave the same. And further deponent saith not.

Sworn to before me, September, 1822.

ZEPHANIA GREEN.

The *Argus* correspondent, it will be seen, claims to have had personal knowledge of the matter about which he writes, and is evidently one of those who believed, and still believes, the accusation against me to be true. Relying, as he evidently does, on his memory, I will not hold him severely responsible for utterly mis-stating every material fact in his article. The election to which he refers was not held in 1828, but in 1827, when neither General Jackson nor Martin Van Buren nor Enos F. Throop were candidates. The affidavit which, he says, he read aloud at the polls at the election, is a mere skeleton perversion of an affidavit which was published in handbills and freely circulated, not only at the polls referred to, but throughout the county. I preserved, and still retain in my possession one of those handbills, of which the following is a literal and exact copy:

William C. Green being duly sworn, deposeth and says that he, the said Green, with others, did attend the poll of election held at Howard's, in the town of Gates, in the county of Monroe, and that there Mr. Thurlow Weed did say that he, the said Thurlow, did pull the whiskers from the face of the body found at Oak Orchard creek, and that John Marchant did shave the same, he, the said Thurlow, being one of the Morgan committee.

WILLIAM GREEN.

Subscribed and sworn, this 6th day of November, 1827, before me,

SAMUEL MILLER, J. P.

This affidavit appeared in the *Rochester Daily Advertiser*, November 7, 1827, and was circulated in handbill form at the polls the same day. I preserved one of the handbills, from which the above is a literal copy. The affidavit is signed by William C. instead of Zephania Green. Mr. W. C. Green swears that he "heard me say that I did pull the whiskers from the face of the body found at Oak Orchard creek." The *Argus* affidavit-maker, "Zephania Green," swears that he "saw me pull out the whiskers," etc. Now, the fact is, no such affidavit appeared or was read at the polls of the election referred to; nor, as far as I know, was there any such man in or about Rochester as Zephania Green. But I did know William C. Green, a Democratic electioneer, by whom it was arranged I should be followed and importuned with questions about Timothy Monroe's hair and whiskers. The object was to keep me so surrounded and occupied as to withdraw my attention from the electors as they came to vote. Discovering its object, I determined to put an end to the by-play, and when asked by Green if I pulled out Monroe's whiskers I answered affirmatively, and to the question, "Who shaved the body?" I replied, "John Marchant." This turned the laugh against my opponent. Nobody, however, was misled by it, for all received it as it was intended. Green's occupation was spoiled for that day. On the following morning, however, his affidavit appeared in the *Daily Advertiser*, and was circulated freely at the polls. Green swore to the truth, but in a manner to make truth a false-

hood. All who heard me, including Green himself, knew that it was a joke. Judge Miller, the then young justice of the peace, before whom the affidavit was made, is now a venerable citizen of New Haven, Conn. I had no reason to complain, and did not complain of the use made of my jocose admission.

The other accusations, however, namely, of boasting that the body found at Oak Orchard creek was "a good enough Morgan till after the election," though an utter perversion, proved serious and enduring. My action in reference to the body in question was influenced by a sincere and earnest desire for truth. I realized in every step taken the high responsibility of the investigation. I knew that a mistake upon a question of such exciting and absorbing interest would react powerfully. Thus impressed, I exerted myself personally to induce all who knew Morgan, whether Masons or anti-Masons, Democrats or Whigs, to be present at the second inquest.

In looking back upon an event which occurred nearly half a century ago, with the asperities and impressions which it occasioned allayed and corrected, and in view of the embittered feeling existing between the editor and the proprietor of the *Rochester Daily Advertiser* and myself, I am free to admit that they had provocations which, from their standpoint, excused the use of such political weapons as they found available. It was a sort of hand-to-hand conflict, in which I remember to have been unsparing. The term "Mason Jacks," freely applied to all who acted politically against us, was a peculiarly offensive one, and most especially so to the editor and publisher of the *Advertiser*, neither of whom were Masons. Even now it is evident that the correspondent of the *Argus* has not forgotten or forgiven that offense. In conclusion I affirm, in the strongest language, and in the broadest sense, that I acted in perfect good faith throughout the investigation touching the body found at Oak Orchard creek, and that I have truthfully repeated a playful and innocent reply to a question, out of which grew the unfounded charge of boasting that it was a "good enough Morgan till after the election," under the odium of which I have rested for forty-eight years.

It may not be out of time and place to add that in this case it is not too late to "vindicate the truth of history."

The then editor of the *Rochester Daily Advertiser* is now a resident of this city. He was as actively and warmly opposed as I was devoted to the cause of anti-Masonry. He was familiar with the question from the beginning to the end.

I have never conversed with him upon the subject, nor do I know what his impressions are, but if he is in possession of evidence either that I mutilated the body in question, or boasted that it was a "good enough Morgan till after the election," he will doubtless regard this as a fitting occasion to produce it.

HONESTY.—There is no man, but for his own interest, hath an obligation to be honest. There may be sometimes temptations to be otherwise; but, all things considered, he shall find it the greatest ease, the highest profit, the best pleasure, the most safety, and the noblest fame, to be honest.

VALUE OF TIME.—As nothing truly valuable can be obtained without industry, so there can be no persevering industry without a deep sense of the value of time.

MASONIC SONG,

FOR THE CONSTITUTION OF A NEW CHAPTER.

Companions, we meet on this altar of thine,
Mingling the gifts we have gathered for thee,
Sweet with the odours of myrtle and pine,
Breeze of the prairie and breath of the sea,
Meadow and mountain and forest and sea;
Sweet is the fragrance of myrtle and pine,
Sweeter the incense we offer to thee,
Companions once more round this altar of thine.

Angel of Peace, thou hast wandered too long!
Spread thy white wings to the sunshine of love!
Come while our voices are blended in song—
Fly to our ark like the storm-beaten dove!
Fly to our ark on the wings of the dove,
Speed o'er the far-sounding billows of song,
Crowned with thine olive-leaf garland of love.
Angel of Peace, thou hast waited too long!

Angels of heaven quick answer the strain!
Hark! a new birth-song is filling the sky!
Loud as the storm-wind that troubles the main,
Bid the full breath of the organ reply.
Let the loud tempest of voices reply,
Roll its long surge like the earth-shaking main,
Swell the vast song till it mounts to the sky;
Angels of heaven all echo the strain.

—Keystone.

THE BUTTERFLIES OF MASONRY.

We have often noticed, in our daily walk and conversation, newly fledged Brethren whose sole ambition seems to be on the surface rather than in the soul. Bedecked with gew-gaws, Masonic insignia, and tawdy trappings, they mark their consequence among the Craft by what may be justly termed a garish display of "fuss and feathers." This is certainly anything else than a proper and discreet appreciation of their admission into our noble Order, and gives but poor promise of future usefulness.

In this connection we have, with approving pleasure, received a communication from that ripe scholar and distinguished Craftsman, Ill. John M. Miller, 32°, of Baltimore, and which is so *apropos* that we extract largely from it, as follows:

"Is it possible for any person or persons skilled in human lore, or sufficiently well acquainted with the vagaries and eccentricities of that creature commonly designated 'man,' to dispense some of his knowledge in ventilating the subject of Masonic knickknacks as continuously and so ostentatiously shown off by so great a number of people, who are either Masons, or else have a most intense desire to make others believe them to be such?

"The very manufacturer of these ornamental badges, many of them

exceeding in size and 'beauty' even those of a police officer, or a car conductor, must be a perfect Godsend to the multitude who supply the Fraternity. It looks as if about one half of the Order had been taught to believe that they were not Masons unless they carried with them their entire set of emblems—the larger the better—and that they must display them so as to be observed by every one. To see the great number of squares, compasses, keystones, and various other what-nots, sported by every third man we meet, ought certainly to convince the most skeptical that our Order is indeed 'universal.' Who will gainsay the fact that half of our initiates and members sport their gilded pins or heavy ornaments before they are far enough advanced to even say where they were '*first*' made Masons, let alone possessing any knowledge of the meaning of their show-cards?

"Too often we blame the female sex for their love of display, their broaches and their ear-rings, their figures clustered with diamonds, or something equally as useful, so easily obtained from the dollar stores, scarce remembering that it has ever been one of the characteristics of the fair sex to adorn themselves and add to their already too numerous charms, that of personal adornment; and yet, at the same time, we must confess that those who wield the implements of the Craft, and who belong to the sterner sex, very often eclipse them in the exhibition of their ornaments.

"This emblem-wearing mania, so strong at present, is not too highly calculated to elevate us in the regard and esteem of those not numbered with us.

"The true Freemason requires no outside badge or sign to proclaim himself as such. He who cannot make himself known without converting his body into a walking sign-post, had best begin afresh to study up his forgotten knowledge—provided he ever had any to forget—and then he may feel disposed to have the size of his decorations slightly curtailed.

"Regalia and decorations are beautiful in themselves, when properly and appropriately worn, but they have their proper time and place for exhibition. How soon does anything lose the charm of novelty and beauty by constant exposure to our every day gaze?

"It is a bitter truth that the public displayers of Masonic emblems are the very ones who are the least often seen in their Lodge rooms, and who know, least of all, those things which really make the good and true Mason, or solve the meaning of the 'emblems' so largely displayed."

If these few remarks will induce even a few Brethren to go to the Lodge and there show off their massive jewelry, and afterwards quietly lock it up, and then appear like men before the public gaze, they will not have been written in vain.—*Hebrew Leader*.

IN HOC SIGNO VINCES.

REV. H. A. GOULD.

CHAPTER I.

"Nothing could be more preposterous, Mr. Warder, than the request you make; and on my part nothing could be more impossible than a compliance with it. I have not the remotest desire that any change shall be effected in my family affairs. I have no ambition whatever that the number composing the family shall be either increased or diminished. You have, therefore, my full permission to seek elsewhere that 'undefined something,' as you poetically term it, which shall give peace and comfort to your troubled breast."

"But, Judge Clinton, the fact may be unknown to you, yet I have great pleasure in stating it. Agnes has indicated her full and free consent, and only awaits your concurrence, that the end desired may be consummated. She is of age, I believe?"

"Yes; she has attained her majority, and has the legal right to make contracts, sue and be sued, and—take responsibilities and abide consequences. If she chooses to ignore parental counsel for the gratification of a childish whim—to drift away from the loves and friendships of childhood and girlhood, and anchor in a storm-tossed ocean of uncertainty—to exchange a peaceful home of plenty to which she has always been accustomed, for such a home as you could provide,—why, I know of no statute to prevent such foolhardiness."

"Judge Clinton, I admit my pecuniary inability to provide for Agnes so beautiful and sumptuous a home as you have here. But the best that I could secure should be hers. It is not wealth and luxury, however, that makes homes. A palace, where love is not, is but a gloomy and repulsive prison; while agreeing and confiding hearts make even a desert glad. You do not, I trust, doubt my affection for your daughter, or fear that I would withhold aught that might promise her happiness?"

"I do not know that I have reason to doubt you in those regards, Mr. Warder; nor have I any objection to urge against you personally. But against your midnight and unprincipled affiliations, I have most serious objections, and these rooted and grounded in justice and sound sense. Do not think me so very unsophisticated as to be unfamiliar with your habits and associations. A fine companion for my daughter, indeed! She, sad, weary, and alone, night after night; and you holding secret conclave with those treacherous, cut-throat Masons!"

"Rather severe terms, Judge, in which to characterize an organization concerning which, from the absolute necessities of the case, you can have little knowledge, and that little tantalizingly uncertain."

"No terms are too severe, and no epithets too approbrious, Sir, with which to denounce such a secret conclave. And you esteem my knowledge of Masonry limited and uncertain. Why, Sir, I knew and hated it long before you were born; and what I have learned of it since has only served to confirm and intensify my early and deliberately formed opinions."

"I do not think, Judge Clinton, that any opinion should be entertained, or any hatred cherished, in regard to any organization or subject, in the absence of intelligent and conclusive evidence. Now, I have ever regarded you as a man of fairness

and candor in respect to other matters, and I hope you will be able to inspire in me the like sentiments concerning this vexed question of Freemasonry. You of course will not object to giving me your reasons for your faith, and the ground upon which those reasons are based. Were you ever a member of a Masonic Lodge?"

"I have many sins to answer for, Mr. Warder, but membership in such a wicked institution is not one of them. You require my reasons for my opposition to Freemasonry, and you shall have them. In the first place, all secret organizations and operations are wrong in principle, and pernicious in practice. If there is any good in them, it can as well, and better, be effected openly than secretly. In the second place, Freemasonry is especially tyrannical, dangerous, and blood-stained. It is bound together by oaths most revolting and blasphemous. It strikes at the perpetuity of our free institutions—corrupts public morals—ridicules and tramples upon our holy religion—incites to fraud and murder, and shields and defends all belonging to the fraternity. And you, Junius Warder, a high priest in such a cabal, dare to crave my daughter's hand!"

"We will pass the daughter's hand for the present, Judge Clinton. Your allegations against an Order to which I have always considered it an honor to belong, are indeed serious. It may be in your power to impart to me more light in this direction than I have thus far been able to obtain; for I know of nothing that would even appear to sustain your position. I dislike to think that you would make such positive declarations, unless possessed of satisfactory evidence by which to substantiate them; and you have my faithful promise that, if you will prove your assertions, I will at once sever my connection with the Order, and never again enter a Lodge of Masons. If they are murderers, and the defenders and protectors of criminals, they shall have no sympathy or support from me. I am persuaded, however, that you are altogether too sweeping in your condemnations, not only in relation to the Masonic Fraternity, but other closed-door organizations as well. And I understand you to make no exceptions; all secret organizations and operations alike incur your reprobation?"

"Yes, sir; I make no exception whatever. They are all of one piece; and all are of Satanic origin."

"Well, Judge, I believe that you are still an elder of our church, and a member of the Session?"

"Very well; what of it?"

"Only this; your Session is in the habit of holding monthly meetings, and more frequently, if necessary?"

"Yes, Sir."

"You held a meeting on the afternoon of Wednesday last, at the church, I believe. Can you tell me why the doors were closed and locked?"

"Why, we had a case of discipline demanding attention, and some other private matters, which did not concern the general public; and we are in the habit of excluding the merely curious."

"Then your Session is a sort of secret society? If any good comes from your meetings, why not throw them open to the public? You remarked that good could be better attained publicly than secretly."

"Oh, that would not do in all cases. At our last meeting, for example, we were called to investigate a charge of horse-stealing, preferred against one of our members. Had the case been called in open church, the scandal would have flown all over the

city in less than twenty-four hours; and even had the charge proven untrue, still discredit would have attached to the brother and also to the church, whereas, in a private meeting, in case the charge were unfounded, the scandal would have been silenced, and nobody injured. In this case, however, the charge was conclusively established, I am sorry to say; and we therefore at once excluded the offender from the church."

"So, then, we have a secret society within the bosom of the Presbyterian church, the same as most other churches have, I believe; and I do not blame any, but congratulate all, upon the fact. You are prepared to admit, then, that all 'secret operations,' are not necessarily pernicious, after all?"

"Not so far as they pertain to the church, certainly; for churches are supposed to do right, as well privately as publicly."

"But why, Judge Clinton, as pertaining to the State, or society at large, are such operations necessarily more obnoxious than when performed under the ægis of the church? Let the United States Government abolish its 'secret service,' and what would be the effect upon the public resources? How much lighter would be your taxes? How much safer would be our postal facilities? Let our city authorities dismiss their secret police or detective force and how much more sound would be your slumbers? how much more secure your property? Abolish that large and formidable secret society known as 'The Family,' and what kind of society would you have? Your minutest affairs perfectly understood by your neighbors, and yourself equally acquainted with theirs? And then, what business has the United States Senate with executive sessions and bolted doors? Are not those Senators our servants? Do not the halls of Congress, and all the public buildings in Washington belong to us, the people? By what right are we thus excluded from them, or any part of them, if we choose to enter? Judge Clinton, I am really forced to the conviction that your position, so violently antagonizing all secret societies and operations, needs modifying!"

"It may, to a limited extent, but not, certainly, so far as it bears upon infamous and murderous Freemasonry."

"Very well; let us look into this phase of the subject a little, and not be content with skeleton-line anathema. If Masons are infamous murderers, let us ferret them out and bring them to a speedy and condign punishment. Whom have they murdered? Can you tell me?"

"Do you need to be told, Mr Warder? Who but the Masons murdered that great and good man, William Morgan—first severing his head from his body, and then drowning him in Lake Ontario?"

"Indeed, Judge! Can you think of any other methods adopted for his 'taking off?' Twice murdered does not seem to fill the bill. Or, would he not stay killed, after losing his head? But seriously, I have heard of this case before. Report says that one William Morgan, (I cannot vouch for his greatness or goodness,) a mechanic of Batavia, N. Y., was abducted from his home in the year 1826, and anchored somewhere in Lake Ontario. Other reports aver that he was seen repeatedly, long after this alleged occurrence; and three witnesses affirm that they met him, subsequently, in Asia. Where reports are so conflicting, it is difficult to arrive at the truth. I suppose it to be true, however, that at about the time indicated Batavia did lose one of its inhabitants, but by what means, and at whose hands, has never been satisfactory determined."

"So far as I am concerned, Mr. Warder, the matter was long ago settled conclusively; and the same evidence that convinced me also convinced the great majority of the American people. William Morgan was murdered by the Masons, because he dared to lift the veil and expose their perfidy and hypocrisy; and for his murder the Masons alone are responsible."

"You seem to jump at conclusions with the same facility with which you swallow very inconclusive evidence, Judge. But admitting, for the sake of the argument, that Morgan was murdered, and murdered by Masons, on what theory do you proceed in holding the entire Masonic Fraternity responsible for what one, two, a dozen, or a hundred members may have done? Is there any justice, any Christian candor or charity, in that method of judging and affixing responsibility? Why hold me responsible for what transpired before I was born?"

"Because you belong to the same cabal whose members perpetrated that infamous crime against God and man."

"On the same principle, you must permit me to hold you responsible for the stealing of that horse by a member of our church; and not only yourself, but the whole church must share the responsibility and the disgrace? How can you escape this dilemma?"

"No, sir; I indignantly resent the imputation. That member was guilty of an offense, and for that offense he was properly punished."

"Very well; William Morgan was guilty of an offense; and, according to your tradition, *he* was punished."

"What! Mr. Warder, do you justify that murder?"

"I do not justify any murder; but I see no reason why one offense should not be punished, as well as another."

"Of what offense was poor Morgan guilty? I would like to know that."

"One far exceeding in enormity that committed by our horse-stealing brother. Libeling is the name I have for it, Judge Clinton. For lighter offenses than this, even gathering sticks on the Sabbath, and permitting an unruly ox to run at large, men have been put to death, and that, too, in accordance with Bible law."

"But, Mr. Warder, Mr. Morgan became dissatisfied with his connection with the Lodge, and repented of the oaths he had been forced to take, and therefore, had a perfect right to renounce them."

"He had a perfect right to discontinue his connection with the Lodge, if he ever belonged to it, but no man has a right to perpetrate a libel, and grossly and unblushingly injure a society of which he is, or is not a member. I discover that somebody has taken advantage of your credulity — for you speak of 'forced oaths.' Let me inform you that nothing of that kind is known to Freemasonry. It forces no man to take an oath or obligation. On the contrary, the candidate is at liberty to advance or retire, at any time, if he chooses. An obligation once taken, however, we regard as sacred as anything that pertains to human life. If, as is sometimes the case, a man wishes to retire from the Order, he is permitted to do so, honorably; but this permission carries with it no right to forswear himself, and expose, with pomp and parade, secrets that he learned in the Lodge, and solemnly agreed to keep inviolate to the end of life. Treason is a crime, whether committed against the State or an organization. And yet, I suppose, there will always be Arnolds in the State, imperfect men in the Lodge, and horse-thieves in the church. But this fact renders crime no less abhorrent, and no less inexcusable."

"But you have no business to administer such horrible oaths; and I blame no man for throwing them off."

"You, a church member, a Christian, 'blame no man' for committing a flagrant offense, denounced alike by the laws of heaven and earth? Would you admit such a man to membership in the church, Judge Clinton?"

"If he were guilty of nothing worse than going back on Masonry, I would admit him, without the slightest hesitation."

"I do not wonder, then, that you have occasionally to deal with horse-thieves, and even with worse characters, in the church. While *you* would place perjurers among church members, PAUL places them among murderers, whoremongers, menstealers, and liars. I am free to say that my preference is for Paul's practice, rather than yours. And you speak of 'horrible Masonic oaths.' Will you have the kindness to tell me what you suppose there is in them that is so very horrible?"

"They are so very horrible in making a man's allegiance to the Lodge permanent—overriding his allegiance to God, country, family—horrible, in binding men together so strongly, that they are obliged to defend and uphold each other, no matter of what crime they may be guilty; horrible in concocting schemes for seizing and controlling governments; horrible, in menacing courts, corrupting and intimidating jurors, and defeating the ends of justice; horrible in threatening by death, with slow and cruel torture, any of its members renouncing the oaths, or failing to abide by and support all the edicts and commandments emanating from the higher branches of the Order. All this, and much more, is required by the oath belonging to the *seventy-first degree*, as I have been informed by unimpeachable authority."

"My dear sir, I have again to inform you that you have been ridiculously deceived. In the first place, we have no such degree as you have named; and in the second place, there is no such oath or obligation as you have rehearsed. So you discover that I impeach your authority, or witness, whatever it or he may be."

"Then, Mr. Warder, there is a question of facts, not between us, but between yourself and another Mason; and how am I to get at the truth? for I regard you both as honorable and trustworthy as your Masonry will allow you to be."

"I suppose, Judge Clinton, that your informant is a Morgan Mason, is he not?"

"I don't know what you mean by a 'Morgan Mason.' But this I *do* know, that he believes Morgan to have been murdered by Masons, and that he holds them responsible for that murder. He does not meet with the Lodge now, because it has become so corrupt, but still claims to be a Mason."

"And has to some extent let you into the secrets of the Order?"

"Yes, sir, and more fully than I now care to state, lest there be another abduction."

"Thank you, Judge; you have given a very good definition of a 'Morgan Mason.' And you have difficulty on deciding whose word to receive, his or mine?"

"I do not feel competent to make a decision in the case, the evidence being so contradictory, Mr. Warder."

"Perhaps I can assist you by relating an analogous case. Some years ago I had occasion to send to a prominent clergyman in Washington county, N. Y., notice of a contemplated lecture in the interests of the Sons of Temperance, using, in writing the notice, an official letter-heading, bearing the cabalistic characters, 'L., P. and T.' The return mail brought a note from the clergyman, stating that, inasmuch as the proposed meeting was to be held for the advancement of the interests of that secret

society known as the Sons of Temperance, he could not conscientiously give the notice. It was given by others, however, and the meeting was held. Calling upon the 'conscientious' brother, I found him at home, enjoying the society of an aged gentleman and his wife, belonging to a neighboring town. At once, I desired to know of the good brother why he was so very fastidious in the matter of secret societies. He replied that his only objection to the 'Sons' was based upon the fact that the Order was an offshoot of that band of hideous monsters known as 'Freemasons.'

"Are you a Mason?" I inquired.

"No; the farthest remove possible from it," was the indignant reply.

"Were you ever a Mason?" I again inquired.

"No, sir, and never had a desire to become one."

"Then what do you know about Masonry, that you should denounce it in such unmeasured terms of reprobation?"

"I have been fully posted by one who was long years a member of the Order, and then withdrew from it."

"Well, what did he tell you about Masonry that was so atrocious?"

And he proceeded, much as you have done, Judge, to define the aims and purposes, and rehearse the obligations of the Order—finally singling out and bestowing his special attention upon a certain degree much in advance of that named by yourself. When his grist had run through the hopper, I quietly observed:

"My dear brother, you have been egregiously humbugged. There is *some* truth in your formidable budget of grievances; but there are ten falsehoods to one truth. You have rehearsed oaths that were never heard of in a Masonic Lodge, and named a 'degree' at least one hundred larger in number than any known to Masonic jurisprudence."

He was astonished at these declarations. His eyes wandered to the old gentleman seated in the corner; and the two regarded each other in mutual astonishment. At length, turning to me, he said:

"Brother Warder, I am in a dilemma, and see no way out. Here comes an aged and esteemed friend, long a Mason, assuring me that certain things are verities, as connected with Freemasonry; and here you come, also a Mason, and equally entitled to my confidence, and, without any hesitation, declare these supposed verities are 'delicious humbugs.' When doctors disagree, who shall decide? How shall I make these antagonisms harmonize?"

"You need not make the attempt, my brother. Truth and falsehood never harmonize. But I can perhaps help you out of your dilemma. You are aware, I presume, that your informant, on entering a Lodge, (if he ever entered one,) solemnly obligated himself never to divulge any of the secrets that should come into his possession?"

"I suppose that all Masons are required to obligate themselves."

"Very well. Now, in the face of this obligation, you tell me that your informant has entrusted *you* with all the secrets he learned in the Lodge, and with many, as I discover, that he never learned anywhere. You tell me, too, that your informant is a clergyman. Notwithstanding this assurance, I emphatically pronounce him a willful liar—I repeat it, a willful liar. And now, until you have the proof, as clear as in this case, by which to sustain a like charge against me, I claim that you are bound to accept my declarations in preference to his." The conversation here closed, the old gentleman and his wife, with flushed countenances, rising and leaving the room. I

subsequently learned that this "old gentleman" was the clergyman's informant, and also his father-in-law !

"And so, Judge Clinton, I say of your 'Morgan Mason' informant. If, as you say, he has disclosed to you what he knew of the secrets of Masonry, thus criminating himself by an acknowledged violation of a solemn and voluntarily-assumed obligation, *he* is nothing less than a willful liar, entitled to no man's confidence, but meriting all men's distrust and contempt. And as to the case related, so in this, you are bound to accept my assurances, to the exclusion of his, or prove me to have soiled hands and a scoundrel's heart. And you cannot quarrel with this test."

"Really, Mr. Warder, this is a view of the question that had not previously presented itself to my mind. It is entitled to consideration, and you must allow me the requisite time. Meanwhile, as you are aware, our Pastor is next Sabbath evening to preach against secret societies. I hope that you will occupy your accustomed seat, and give him a candid and impartial hearing. He has studied this subject far more closely than I have, and is prepared to speak intelligently and authoritatively."

"Thank you, Judge ; I will endeavor to be present, and shall of course listen attentively and respectfully to such arguments as our Pastor may present."

[TO BE CONTINUED.]

THURLOW WEED.

We give, in this number of the FREEMASON, the letter of Thurlow Weed to the *N. Y. Herald*, which is now going the rounds of the press, including all the leading Masonic publications. So much has been said upon the disappearance of Morgan, that we at first thought to take no further notice of Mr. Weed's letter than to give it a careful reading ; but we find it to contain so many remarkable concessions, and represents the evidence against those accused of the murder of Wm. Morgan, as so flimsy and unsatisfactory, that we have concluded to do our part in saving the document as a matter of history, by giving it a place in our journal.

It is no matter of wonder that such a grand demonstration as the one recently made in New York, on the occasion of the dedication of the Masonic Hall and Asylum, should awaken in Mr. Weed the memories of fifty years ago, when he stood at the head of a party of frenzied politicians, whose sole object was the destruction of Masonry from the face of the earth. The warfare of these enemies only showed the power of Masonry to stand in the day of battle. It would not die, nor could all the combined efforts of its enemies destroy it. For a few years their persecutions seemed to weaken it ; but it soon started into a more substantial growth. As the storm which seems to threaten the life of the oak only serves to cause it to strike its roots deeper into the earth, and strengthen its branches and trunk, so these storms of opposition tend only to give strength and capability to our time-honored institution. It has lived down all the calumnies which its unscrupulous

enemies of fifty years ago, headed by Thurlow Weed, could invent and propagate against it, and never was it more popular than to-day, erecting its magnificent Temples and Asylums in nearly all our principal cities. Mr. Weed could not fail to think of these things as the grand pageant passed before him in Broadway, nor to contrast these times with those,—the popularity and power of the institution to which "Washington and Lafayette belonged," and the disgrace and nothingness to which its enemies are reduced. Thurlow Weed knew it all, and felt it most keenly.

But we took our pen to note a few points in this letter of Mr. Weed. In his second paragraph he concedes that prior to the Morgan affair he had "entertained favorable opinions of an institution to which Washington and Lafayette belonged"; and that when applied to by Miller "to print the book purporting to disclose the secrets of Masonry, he declined to do so, believing that a man who had taken an oath to keep a secret, had no right to disclose it"—all of which tends to show that his head was comparatively clear and level before this unfortunate affair. Now were we to concede that a few hot-heads, belonging to the Craft, incensed against Morgan, for doing what Mr. Weed here admits that *he* reprobated, did spirit him away and drown him, acts, supposing them to be true, which were reprobated, alike by Masons and non-Masons, why should Weed and his mad associates denounce the institution of Masonry in the most unmeasured terms, and all Masons, as a band of murderers? Mr. Weed concedes that both Washington and Lafayette were Masons; were they murderers? and did they voluntarily associate with a band of murderers and cut-throats? If a half dozen Masons did really drown Morgan, and that makes all Masons murderers, then were Washington and Lafayette murderers. That logic is very sweeping. It would make all the disciples of Jesus Christ traitors because Judas betrayed his master.

But there has never been any positive proof that William Morgan was murdered. This letter of Thurlow Weed is calculated to weaken rather than strengthen faith in that direction. It has nothing new to reveal, and does much to show that the pretended facts implicating those concerned in the abduction, were made out of flimsy material, if not mainly gotten up under a frenzied excitement by "designing parties" for political ends.

That Morgan was really kidnapped and conveyed away in a close carriage to Fort Niagara, and there confined for a time, in the magazine, there is no doubt. Masons and Anties are agreed thus far, and beyond that all is doubt. The story "that his friends had completed their arrangements for his removal to, and residence upon a farm in Canada," told Morgan by King and others, their taking him away by night, in a skiff, and drowning him, instead of taking him to Canada, is not

"judicially established." Indeed there is far greater evidence to prove that Morgan was really taken into Canada, so frightened and threatened that he never dared to return to the United States, but sailed to a distant shore, than that he was murdered by drowning, or in any other way.

But what evidence does Mr. Weed give to prove that Morgan was drowned in Niagara or Lake Ontario? He says that "John Whitney, of Rochester, whom I knew well, related all the circumstances connected with this last act of that tragedy to me, at Albany, in 1831, in the presence of Samuel B. Jewett, of Clarkston, and Samuel Barton, of Lewiston." Was this the same Whitney who went with Col. Wm. King and did the murder? If so, why did not Mr. Weed have him arrested, and brought to justice, for his foul deeds? But if it be said that this disclosure was made in confidence, how reasonable is it that, under the excitement of those times, when the enemies of Masonry were furious against the institution, and on every hand trying to scent blood in their pursuit of the murderers of William Morgan, how reasonable is it that, under such an excitement, one of the murderers of the missing Morgan should confess it all to Thurlow Weed and two others, and the said Weed one of the open enemies of all Masons? If such a confession was made, it was no doubt done for effect, and neither Weed nor any other had the least confidence in it. Indeed there is great need that Thurlow rise again to explain this matter. It looks as though he had either secreted these murderers, while he used their murderous act as a sort of Godsend to aid him to political position, or else he now puts forth a silly ruse as the foundation for his former opposition to Masonry, when he knows it was invented for an object most contemptible.

And then we have the story of the body found at the mouth of Oak Orchard Creek, so circumstantially told, with all that followed, that it would be too bad to lose it. Only think of it, a body found more than a year after death, in such a state of perfection that it could be easily identified by marks, and by the features generally, color of the hair, &c., &c.!! The holding of an inquest over it, and the wife identifying it more than a year after its death! Surely Weed and his associates must have been sorely pressed for the body of a Morgan with which to carry the election! and it is not to be wondered at, that an undying contempt has followed Weed for aiding and abetting such dastardly transactions, till he now feels that he has suffered martyrdom quite long enough, and sues for a truce, in his old age! But while his letter contains much that is valuable to Masonry, it is not fair in all its statements. Take as an illustration the manner of putting down the evidence of Mrs. Monroe. He concedes that she described with wonderful exactness the apparel with which her deceased husband had been clothed, even to the rents she had patched, and the odd buttons she had sewed on his panta-

loons to replace those lost, and which did not match with the others. Now there is nothing unreasonable in this, for Monroe had been lost out a dozen or fifteen days, and the mending of his clothes had no doubt been a very recent work. But to offset this plain evidence, and throw doubt over it, Weed reports her as "most strangely wrong in her description of the body." How wrong? Why she missed his height three inches! Had Mrs. Monroe guessed closer than this, it would have led to suspicion that her evidence was manufactured. And then she did not get the hair just right. It was not exactly the color, nor just the length. Well it came so near that the jury gave her the body in the very face of all the obloquy Weed and his partisans could heap upon them, and now Mr. Weed dares not say they ought not to have so decided the matter. But he evidently so states the case as to throw as much doubt over it as possible. He does not fail to state that Mrs. Morgan and Dr. Strong described certain marks on the body by which the first jury of Anties identified it considerably over a year after its death!

But we have not the space for further criticisms. We give the letter in full, so that all may read it for themselves. Weed and his political associates no doubt tried hard to find a Morgan dead, to aid them in carrying the elections. He now comes forward and makes many concessions. He has suffered a fearful retribution running through nearly fifty years for his unjustifiable attacks upon the Craft. This retribution has met him at home and abroad, till like Cain of old, it seems to wear a mark upon him. Let the old man have the benefit of any explanation he can give. Long after he shall sleep that sleep that knows no waking, and the Morgan excitement shall be forgotten, will our noble Order flourish in all the freshness of perpetual youth. All we need is more loyalty to the teachings of genuine Masonry, lives nearer up to the tenets of our professions. Then shall we be honored, and prosper as doth the just. As to the institution of Masonry, if its friends are true to its teachings, its enemies can never harm it.

SUCCESSFUL LODGES.

"WHY are some Lodges successful, from the time of their organization, onward, through long periods; while others, seemingly as well located, never succeed?" We were recently asked this important question by a zealous brother, who had just changed his residence, and was weighing the matter in his mind whether he would seek affiliation by joining the Lodge in the place to which he had removed. We expressed our wonder that he should hesitate for a moment in reference to his duty in the premises, either as regarded his own good, or the good of the Order. Our friend assured us that he loved the Craft most dearly,

and desired affiliation, but he represented the Lodge in this particular locality as a *very unthrifty* and unsuccessful one. We urged this as another reason why a zealous Mason should join it, and use his endeavors to build up the Lodge in question, and aid in making it successful. He admitted that our advice seemed right and proper, but shook his head in doubt when he thought of the drones in this hive. He said to all appearance they should have a good Lodge in the town, and pressed upon us the question at the commencement of this paragraph. Before we left the town we ceased to wonder why a live, zealous Mason should dislike to become a member of such a Lodge. It seemed to be made up almost entirely of a set of drones, not to say dead-heats! We were informed by them that one great reason why the Lodge did not prosper was its indebtedness. On inquiry we found they still owed for their jewels and regalia! The sum was not large. A half dozen live, earnest Masons would have paid all in a short time, and cleared the Lodge of debt. But these drones in the hive of Masonry were greatly puzzled to know how they should ever get out of these embarrassments!

Of the two or three who had been induced by a former agent to subscribe for this journal, little had been paid in. One had taken it just to help it along, but never paid a cent to its publishers. Another said he had acted as our agent, and claimed that he should have his copy *free*, on that account. We asked him how much he had done,—how many subscribers he had obtained, and money collected? He frankly admitted that he had obtained no subscribers, collected no funds; but he had considered himself our *agent*, and needed the numbers of the journal to show to the Brothers? It is not presumable that the brethren deemed *the sight* of our journal worth paying for! We received nothing in turn for copies sent to these idlers, and after a canvass among them of several hours, we came to the conclusion that, like the unaffiliated Brother, we should consider the matter well before putting in our application to join *such* a Lodge. Indeed we thought we should trouble our Grand Master with some questions before we put in such application!

But why are some Lodges successful, while others are failures? To us this is not a hard question to answer. Lodges are made up of men, and are a reflection, to a large extent, of the men who compose them. Some Lodges start out successfully, and their history is one of continued success. They are made up of noble, generous, active men; and such men do not fail in their efforts, or business. The Charter members of a Lodge should be men of this stamp; men calculated to succeed in their undertakings. They will look after the interests of the new Lodge, and see that its business is done punctually and efficiently. And the old adage that, "birds of a feather flock together," will prove true in their case. Being men of sterling worth, they will call in others

of their own stamp of character, and the Lodge they organize will grow in strength, as it grows in numbers.

But Lodges made up at the commencement of weak-spirited, indolent men, start out badly, and are apt to grow weaker with age. They feel sadly in need of something they do not possess, to impart to their efforts the desired success; and are apt to work for numbers, taking in material as weak and defective as themselves. Indeed such are the Lodges for the riffraff and dead-beats of our cities and villages to petition for membership. They are quite sure to gain admittance, and the more such work is done, of course the greater is the nuisance of the Lodge which does it, until it becomes odious to itself even.

It is a lamentable fact that we have by far more members than Masons, and more organizations than Masonic Lodges. In Masonry, as in business, success is, to a certain extent, an evidence of fitness, and a proof of worthiness.

RAISING THE DEVIL IN A MASON'S HOUSE.—Bro. John Boswell, Laird of Auchinleck, from a recorded minute still preserved in the Lodge of Edinburgh, (Mary's Chapel, No. 1 Scotland,) appears as a member of that Lodge, and was present at its meeting on June 8th, A. D. 1600—*two hundred and seventy-five years ago*. In evidence of which his name is signed, with his Masonic Mark affixed. *A fac simile* of this minute is one of the many quaint and exquisite illustrations of Bro. D. Murray Lyon's invaluable "History of Freemasonry in Scotland." We may mention a curious historical fact in this connection. In A. D. 1595, one Richard Graham was tried and condemned at Edinburgh, for witchcraft; and among the other acts with which he was charged, was that of *raising the devil* at our Bro. the Laird of Auchinleck's dwelling-place.

GRAND MASTER FETTA, of Indiana, asserts that "one-fourth of the number raised become non-affiliates." Some argue that this indicates too much work; too many Masons. To us it indicates *too little work*. We have no doubt that Jurisdiction has been cursed with *too much work attempted*, and *too little performed*; as is the case in far too many Jurisdictions. We have not too many Masons, but by far too many members on whom the *first work of Masonry* was never performed. Most of our Jurisdictions have thousands more of members than Masons good and true. Indiana is not alone in this regard, we are sorry to say.

WANTED.—The whole of volume *Two*, and the last half of volume *Five*, are wanted at this office. Those having them to spare will please exchange for current volume or volume one, bound.

THE HOUR-GLASS.

Sparkling, dancing downwards,
Merrily drop the sands,
While the golden hours so gaily pass,
Amid rose, and lily, and soft green grass;
Wherefore so eager to turn the glass,
Oh dimpled baby hands?

Glittering, flashing downwards,
In the glow of the April sun,
Ah, sweet white fingers, and sky-blue eyes,
And cheeks as rosy as western skies;
'Tis pity in Youth's first Paradise,
That the sands so swiftly run!

Stealing forever downwards,
Grey tinging their virgin gold.
Pulses still quiver, and hearts still beat,
But the road grows hard for the tired feet;
Surely the sky had more warmth and heat,
And the sands showed brighter of old!

Dropping drearily downwards,
The evening is well-nigh o'er.
The brightest and best the river have crossed,
The bolt is shot, and the venture lost;
The barque on the last long wave is tossed,
The glass needs to turn no more. *—All the Year Round.*

Correspondence.

(For the FREEMASON.)

LECTURE ON SECRET SOCIETIES.

LAST night, Rev. Bro. J. W. Chaplin delivered an address on the subject of "Secret Societies—Ancient and Modern: their History, Uses and Abuses," at Union Hall, in this city, to a large and appreciative audience. The eloquent speaker began by giving a history of secret societies, as they first existed in Egypt, and the mode and manner of initiating candidates in Egyptian mysteries, which were in existence before Freemasonry was known in its speculative features. He then traced Freemasonry up to the building of the Temple, when its operative form assumed also the speculative character. He next portrayed speculative Freemasonry, with its traditions and beautiful legendry, as now practiced by our world-wide and devoted craftsmen of to-day, as being substantially the same as when established by *the three ancient Grand Masters*.

Our Bro. then took up the Independent Order of Odd Fellows, and traced the establishment of various Odd Fellows' Lodges in England, showing that they were first instituted as a sort of "Free and Easy" societies, whose object was mirth and harmony, and "a good time gen-

erally,"—each particular society doing as it wished, each entirely independent of the other; but from which the Order took an organized form under the title of the Manchester Unity. In 1818, Thomas Wildy, a blacksmith by trade, immigrated to this country, and located in Baltimore, Maryland; in which city he issued a notice thro' the newspapers, calling together all the Odd Fellows, if there were any in Baltimore, for the purpose of organizing a lodge; in which effort he succeeded, and the first lodge was established on the 26th day of April, 1819. Thus, to Father Wildy belongs the glory and honor of establishing Odd-Fellowship in this country.

Bro. Chaplin then wove these two societies together with the triple chain, showing their common purpose to be the relief of the needy and distressed, the education of the orphan, and the burying of the dead.

The lecture was an intellectual treat, carefully condensed, well written and eloquent, and will bear being delivered in every hamlet, town and city of the State.

HUGH MCCURDY.

Corunna, Nov. 9, 1875.

ANNUAL ELECTIONS.

MILWAUKEE, October 9th, 1875.

To the Editor of Michigan Freemason :

The seventeenth Annual Conclave of Knights Templar of Wisconsin was held in this city, commencing on Tuesday, the 8th inst. All the subordinates, excepting one, were represented. R. E. Carlos P. Whitford, of Beloit, presiding. The Grand Commandery was opened in AMPLE FORM. The address of the R. E. Grand Commander was an able and well digested document, but mostly appertaining to matters of local interest.

A resolution was passed defining the costume for officers of Grand and Subordinate Commanderies, and of Sir Knights. It is the same as adopted by the Grand Commandery of Louisiana last year.

An attempt was made to change the time of holding our Annual Conclaves to the third Thursday in February : that being the week for the meetings of the Grand Council and Grand Chapter, which was not adopted.

The officers elected are as follows :

Sir C. P. Whitford, of Beloit, R. E. Grand Commander.

Sir J. H. Dodge, of Milwaukee, Dept. Grand Commander.

Sir C. P. Chapman, of Madison, Grand Generalissimo.

Sir H. S. Goss, of Portage, Grand Captain General.

Sir J. T. Prior, of Dodgeville, Grand Prelate.

Sir Fred. Ring, of La Crosse, G. S. Warden.

Sir Geo. Buffington, of Eau Claire, G. J. Warden.

Sir C. P. Velley, of Milwaukee, Grand Treasurer.

Sir John W. Woodhull, of Milwaukee, Grand Recorder.

The reports of the different officers appointed to visit and examine the work of the Subordinate Commanderies, showed a degree of harmony and interest in the work of Templar Masonry never surpassed in this jurisdiction. And from their report, and the interest and good feeling manifested in this Conclave, there can be no doubt that the Knights Templar of Wisconsin are determined to keep up their former well earned reputation.

Truly, yours, L.

ST. PAUL, MINN., June 24, 1875.

W. J. Chaplin, Editor Michigan Freemason:

DEAR SIR AND BRO.—At the tenth Annual Conclave of the Grand Commandery of Knights Templar of Minnesota, held in this city on the 24th day of June, 1875, the following Grand Officers were duly elected and installed:

Benton H. Langley, of Winona, G. C., re-elected; Delos A. Monfort, of St. Paul, D. G. C., re-elected; E. F. Dodge, of Lake City, G. G., promoted; Wm. C. Durkee, of Mankato, G. C. G., promoted; Philo P. Hubbell, of Winona, G. P.; Dwight M. Baldwin, of Red Wing, G. S. W., promoted; William Lochren, of Minneapolis, G. J. W., promoted; Geo. A. Savory, of Minneapolis, G. T., re-elected; E. D. B. Porter, of St. Paul, G. R., re-elected; R. L. McCormick, of Minona, G. S. B., promoted; Chas. H. Hathaway, of Awatonna, G. S. B., promoted; C. H. Kellogg, of Rochester, G. W.; A. Richardson, of St. Paul, G. C. of G., re-elected.

The business was mostly "routine." Had a banquet in the evening, given by Damascus Commandery, No. 1, at which brief, but pithy speeches were made by a number of the Sir Knights present. Sir Knight Otis, Past Grand Commander, concluded his speech by presenting to Sir Knight Monfort, in behalf of Damascus, No. 1, an elegant Past Commander's Jewel. It is one of the most beautiful jewels I have ever seen. It was manufactured to order, in Baltimore, and cost about \$350. These presentations are generally supposed to be "*surprises*," but in reality are not; but, in this case, Sir Knight Monfort had not the slightest idea of what "was up," and was taken totally unawares.

He is generally able to say something when called upon, but this time he failed—could'n't come to time—simply returned thanks.

The Order is flourishing in this State—we are not increasing *rapidly*, but I think our increase is *healthy*.

Courteously and Fraternally Yours,

E. D. B. PORTER,
Grand Recorder.

MILWAUKEE, October 22, 1875.

DEAR "FREEMASON:"— Having, in the discharge of official duty, recently had occasion to visit Green Bay and New London, I have thought that a few items in regard to these distant points, and of the condition of the Fraternity there, may not be uninteresting to some of your readers. Green Bay is one of the oldest towns in our State. It is beautifully located at the head of the Bay of the same name, and on the Fox River, where it empties into the Bay.

Many of us can recollect that, in our school-boy days, in studying old Olney's Geography, it was then described as a military post, located on the extreme western frontier, and inhabited principally by French, Indians, and half-breeds; and so it was. Still, even in those early days, back as far as 1824, it could boast of having a Masonic Lodge, which flourished some ten years or more, when it ceased to work, and died out for want of sufficient membership to sustain it—the place having been abandoned as a military post.

This was what was known as a Military Lodge. Its charter was issued by the Grand Lodge of New York, and was the first Lodge chartered in the Northwestern Territory, west of Detroit. Their present Lodge, Washington, No. 21, was organized in 1848, under a charter granted by the Grand Lodge of Wisconsin. Their first W. Master, Bro. Henry S. Baird, was one who received his degrees in the old military Lodge, and for the last four years of its existence he was its W. M. He was among the first white settlers that located at Green Bay, and there he resided until his death. He was a zealous Mason, and for many years a prominent member of the Craft in this Jurisdiction. In 1851 he was elected Grand Master of our Grand Lodge, and re-elected in 1857. My first appointment as Grand Lecturer was made by him in the latter year, a position which I have filled nearly all of the time until now. Last May Bro. Baird passed over the river to join with those who had gone before, and who were ready and waiting to welcome him to the Grand Lodge above.

It became my duty, as the representative of the Grand Master, and acting for him, to officiate at the funeral, and in behalf of our Grand Lodge, to pay our last respect to his memory. And I can assure you that to me it was a solemn and trying scene. It was more like officiating at the burial of a father than a Brother.

Their present Lodge is in a healthy and flourishing condition, under the management of Bro. A. W. Kimball the W. M., and sustained not only by a good corps of subordinate officers, but by Past Masters Thomas, Crane, Norris, Hoskinson, and Libby, all old members who still retain a lively interest in the Order, it stands to-day among the best and most flourishing Lodges in our Jurisdiction.

They have now a good, strong Chapter of R. A. Masons, with

Comp. Oliver Libby, our Grand King, for High Priest, and under his control it could not help but do good, square work.

New London is a place of 2,000 inhabitants. It is located on the Wolf river, at the head of navigation on the same. It is also a station on the Green Bay & Manistee Railroad. They have here a live Lodge, with a good, strong membership of young and active Masons. Bro. O. F. Weed, formerly of Palmyra Lodge, has been its W. M. for the last three years, and under him it has become a Lodge which is a credit to us. They will soon make application for a Dispensation to start a Chapter, having not only their own Lodge, but some two or three others to sustain it.

My next trip will probably be in the extreme northwestern portion of our State, visiting Black River Fall, Hudson, Prescott, and other places.

M. L. Y.

Questions and Opinions.

[NOTE.—As the personal opinions of Masonic Editors are not *Law*, we change the heading of this Department. The decisions of the Grand Master are law, in his Jurisdiction, till reversed by the Grand Lodge. His decisions we propose to publish as formerly.]

Question. A petition for initiation into our Lodge was received, and, taking the usual course, the candidate was deemed worthy, and elected; but before the initiation it was found that, in former years, the applicant had been guilty of a crime against the laws of the State. It was held by the W. M. that, as the candidate had been balloted for, and duly elected, it was too late to raise questions in reference to what the applicant had been years ago. What is your opinion? Was the W. M. right?

Ans. It would be the prerogative, and the duty I may add, of the W. M. to withhold initiation until *fully satisfied* of the *worthiness* of said candidate. Whether the W. M. was right in the case in hand, must be decided by the nature of the facts. If the applicant had been guilty of infringing on the game or fish law, or some other prohibitory enactment, *years ago*, it would not argue that he is now unworthy of an initiation into the Craft; for the crime was not a great one, and he may have lived so uprightly, during the intervening years, as to blot out the stain of a small offense. But if the crime were murder, arson, burglary, theft, or any monstrous crime, it would be the bounden duty of the W. M. to withhold the initiation.

Question. In balloting upon candidates for initiation, some of the members were unable to vote on account of an insufficient number of *black balls*. As *one black ball rejects*, and *several appeared against the candidate*, it was decided that the election was legal. What is your opinion?

Answer. No election is legal which does not express *fully* the vote of *every member present*; for it is the *duty* as well as *right* of every member present to vote, and to vote without *let* or *hindrance*, *just as his own conscience dictates*. Hence it is the duty of every Lodge, in order to its performing work lawfully, to provide a sufficient number of balls by the use of which members may express their *secret* ballots.

Question. A candidate applies for admission, by initiation, into the Order, depositing the usual fee, but suddenly dies. What shall be done with the funds? and what action should be taken?

Answer. The deposit fee should be at once returned to the family of deceased, or his legal representatives, and the facts in the case duly recorded. No ballot should be had.

Question. It being held that all the members present, at a trial, must vote *yea* or *nay* as to the guilt of the accused, how should that Brother cast his vote, *who cannot fully determine* from the evidence given?

Answer. In such case, a Brother should *always* vote *nay*, giving the accused the benefit of the doubt, and *never*, through the influence of third parties, do otherwise.

Editor's Table.

CROWDED. OUT.—Several articles intended for this number are crowded out. We have not quite got used to the *small house*, but will soon learn how to manage our space, so as to get in just what we need.

NO DECISIONS FROM GRAND MASTER—We have written for them, but presume our Most Worshipful has Washington on the brain just about these times. "We will wait with patience," &c.

Now is the time to form clubs for the current volume. Our prospectus, together with sample number, has been sent to each Lodge, and we trust that either the W. M., or the Secretary of every Lodge in the jurisdiction, will act for us, and forward a club of ten or more. Brothers, please aid us now, in our time of need.

THE LORD'S PRAYER ILLUSTRATED IN FREEMASONRY, is the title of a beautiful Masonic Chart, published by M. C. Lilly & Co., Columbus, Ohio. It is a thing of beauty to look upon. We are not advised as to price. For particulars write the publishers as above.

THE Editor is under great obligations to Sir Knight A. J. Patterson, the gentlemanly proprietor of the NATIONAL HOTEL, Owosso, Mich., for courtesies received. We can do no greater favor to our fraters, and the traveling public, than to highly commend the NATIONAL of Owosso. May the shadow of its proprietor never be less!

THE excellent Masonic story commenced in this number, from one of the best Masonic Journals published—the *Voice in Masonry*—should be read extensively. It will reach through four or five numbers of the Journal, and is worth the subscription price of any paper or magazine that publishes it. It is just the right thing, said at the right time.

LODGES, Chapters, Commanderies, etc., will please note the advertisement of Bro. Frank Henderson on the cover of the FREEMASON. "The finest goods and the lowest prices," is his motto. Those needing anything in his line cannot do better than to send him their orders.

OUR R. W. Grand Lecturer, Bro. Arthur M. Clark, is holding a Lodge of Instruction at Masonic Hall, Kalamazoo, at this writing. It is well attended by the Masters and Wardens of this District. Bro. C. was at Three Rivers, Cassopolis and Buchanan last week. We understand that this school is the last for this season. We are pleased to announce that Bro. Clark will be a regular contributor to the FREEMASON.

THE Editor is under obligations for copies of the printed Proceedings of the following Grand Bodies: The Grand Lodge, Grand Royal Arch Chapter, and Grand Commandery, K. T., of Missouri. All these Grand Bodies held their Annual Convocations in October, and within *six weeks* after their adjournment, we have the printed records of their proceedings, all done by that indefatigable worker, Bro. Geo. Frank Gouley, Grand Secretary and Recorder! They are all printed on tinted paper, and in the best style of the printers' art. The Grand Lodge of Michigan is not mentioned by the Committee on Foreign Correspondence, from the reason, no doubt, that our proceedings had not been received by Bro. Gouley.

The printed Transactions of the Grand Lodge of Wisconsin at its Thirty-first Grand Annual Communication, held at Milwaukee, June 8th, 9th, and 10th, A. L. 5875, John W. Woodhull, Milwaukee, Grand Secretary. This is a beautiful volume of 324 pp. It reports 179 Lodges; Master Masons, 10,158; Fellow Crafts, 329; Entered Apprentices, 836; initiated during previous year, 779. No mention of this Grand Jurisdiction, from the reason above noted, no doubt. J. P. C. Cottrill, Milwaukee, Grand Master, and our Wisconsin correspondent, M. L. Youngs, of Milwaukee, Grand Lecturer.

We have also received the printed Proceedings of the Grand Commanderies of Pennsylvania, Maine, and Nebraska. Also of the Grand Royal Arch Chapter of New Jersey. All beautifully printed—that of Nebraska exquisitely so.

We prize these volumes very much, and shall read them with interest. We hope all the Grand Jurisdictions will be mindful of our needs. Having just returned to the charge of a Masonic Journal, we shall need light from every source, and in our turn, we will endeavor to impart it.

THE MICHIGAN FREEMASON.

VOL. VII.—JANUARY, A. L. 5876.—NO. III.

LODGES AND MASONRY.

An increase of Lodges or an increase of members does not indicate that Masonry is prosperous or healthy. A superficial observer would say that Masonry was never more prosperous than now. The whole country is friendly to the institution, and all classes of citizens speak of the order with respect, if not with reverence. Even the Roman Catholic Church, which, by order of its sovereign master, the Pope, is arrayed against us, feels that Masonry is a power that it cannot cope with, and most of its communicants feel a reverence for the institution that they dare not express. None revile the fraternity but a small handful of bigoted zealots, or a few that have been rejected from the order as unworthy, or who have been taught in ignorance to speak ill of it because they could not approach or understand it. The anti-Masonic journals of the country magnify our power and wealth, and fire their paper bullets with a vim and earnestness, like boys at a master, knowing full well that the teacher will take no notice of their playfulness until such time as correction is necessary for the good of scholar or school. The publications that they make are but an aid to the fraternity, and their exposes are but so much bosh that they have not the temerity to believe themselves. Even taking them as true, the thoughtful and educated mind will gather from them some ideas that make or create a desire to learn our mysteries and practice our arts. These publications, by their excess and abuse, and by garbled extracts perhaps from our ritual, make occasionally Masons at heart of men that never enter our order, and they finally love and respect Masonry, and make its teachings the silent guide of their conduct. A church or community blindly taught to condemn our order must, of course, ex-

pect no consideration from that church or people; and, unfortunately, they resort to make converts to their faith—to “save lost souls”—that, if resorted to by other communities or churches to win from them, would create, very properly, within their breasts, feelings of perfect contempt and detestation. As Masons, we like to see the church making converts, but might question the propriety, sense, manliness, and honesty of a clergy that resorts to the weakness and imbecility of a dying man, prostrated, unnerved, and weakened by disease, to gain the renunciation of Masonry. When a man, in his manhood and strength, will be reasoned into a renunciation of Masonry, it is a legitimate conquest—no Mason can object; but when the mind is beclouded and heavy—when no proposition, however preposterous, proposed by a physician or a clergyman to a weak, feeble, dying man, but what he would embrace, our respect sinks into contempt for the means used, and godliness assumes a garb at once questionable and forbidding to a consistent christian and an honest man. Masonry, however, cares nothing for this; whether this or that one renounces it, it matters but little to the great whole. Masonry actually needs a diminution of its ranks. Popularity and prosperity have too long been with us, and the rank and file of our army has become too numerous and undisciplined. The officers have become too lax and inefficient, and most of the duties have been assigned to the commissary, and his department alone has been onerous and burdensome. The physical wants of Masonry have been fully attended to, to the detriment, we must say, in many cases, of the moral wants. Masonry is becoming too easy—its moral standard too irregular and fluctuating, and it requires men of nerve, strength, character and stamina to use a black-ball with consideration and discretion. Lodges have become too numerous, and every little cross-road tells of its popularity. Every Mason must have a Lodge-room within a mile or two of his domicile, and the Grand Lodge lends a willing ear to every petition that promises to add a few more recruits to our faith. The hardy yeoman has become lethargic and weak, and ceases to travel his many miles, as in days of yore, to seek Lodge privileges. Thus our strength is divided—unless Lodges are scattered all over our State, the work of our order is abridged, the morals and beauties of the ritual and ethics of Masonry are left unrecited through ignorance and incompetency, Lodges half work the degrees; Masters cease to read and learn, and fortunate is the “son of light” that receives information enough to work his way into a strange Lodge. Could half the Lodges be wiped out of existence, or could the members be induced to read and learn the ritual and teachings of our order, Masonry would strengthen, the morals of the community would improve, intelligence would increase, and true benevolence and charity would soon be at her legitimate work. A Lodge that spends but one or two dollars a year, per member, to

support her Lodge, inform her members, and sustain her charities, is living to but very little purpose. Masonry requires active, earnest efforts to become a living reality. Dead Masons and dead christians will make any organization a nullity—a tree, even without a leaf to show its vitality. We have but little patience with Lodges that do nothing. If any such there are, and some member has life enough to read these remarks, or hears of them, we wish he would go to work and induce his Lodge to surrender its charter. If he will do so, this last act of his Masonic life will be the best one, and at least one Grand Master will pronounce a blessing, and the fraternity will, in time to come, recognize the good work, and perhaps give him honorable mention to be handed down as history.—*Masonic Jewel.* •

BURIED ALIVE—A MASONIC INCIDENT.

My case is not without precedent. Others have buried *alive before me*, and, by good fortune, exhibited evidences of consciousness in time to secure a rescue. But I presume that I am the first Freemason ever subjected to this discipline. Will the readers of the *Keystone* listen to my story?

My health from my boyhood had been feeble. I am not scholar enough to describe or even name my peculiar ailment; but I was always hard to wake from sleep, sometimes had fainting fits, suffered much from swimming in the head, and the like. I became a Mason at the age of twenty-four, and found the association, in all respects, pleasing and useful. The Lodge worked carefully and well. No erring Brother stood a chance of being overlooked until his sin grew chronic within him. We had no disreputable Brethren among us. Yet we were social, and had *high jinks* whenever the Craft was "called from labor to refreshment." We sung the Masonic songs well and freely. Twice a year a bounteous banquet was spread, which, with the attendant *joyabilities*, was always anticipated by the members with rare relish. In brief ours was more than an ordinary Lodge. •

One afternoon I had gone into the woods to select a piece of timber for a particular work—I am a wagon-maker by trade—and finding a suitable tree, I began to cut it down. While doing so a large snake came suddenly out from a hollow place near the ground and passed directly between my feet. I always had an antipathy to snakes, and the suddenness of its appearance threw me into a fit. I fell backwards to the ground, as if dead. The wood-chopper who was with me took me on his shoulder—I am a very light weight—and carried me directly to my boarding house, summoning a physician, whose office we passed, to wait upon me.

All efforts to resuscitate me, however, failed. Applications of all sorts, even the most pungent vivisections, the hot bath, electricity itself, was tried upon me; but my appearance was that of a dead man, and, at last, the medical practitioner declared that "life was extinct."

It was about this time that my dormant senses returned to me; at least, I cannot remember with distinctness anything which occurred before I heard—and, oh! how distinctly the voice falls upon my ears—"He is dead." Some one remarking upon my florid appearance and the warmth of my flesh, I heard the doctor explain, with quite a display of erudition, that "such phenomena were not rare in persons of my peculiar temperament; but that these were not appearances of vitality." He advised, however, that no steps should be taken for my burial until the plainest evidences of death were apparent. Then I heard the doctor leave the room, and the conversation of the two or three persons around me, expressing surprise (no one gave utterance to grief) at my sudden death. Then my body was laid out in the usual manner, but with, what I thought to be, unnecessary coarseness and indelicacy, and I was left nude and alone, in a dark room.

All this time, I confess, my feelings were rather of a ludicrous nature, mingled with some indignation, than of fear. I felt so confident of reviving in a few hours that the thought of how droll would be the scene at my unexpected resuscitation was uppermost in my mind. I had that indistinct perception of passing objects common to a state of *coma*, yet could concentrate my ideas upon a single point with considerable force. The lines

"Solomon strikes the funeral chime,"

rang in my mind. The job on which I had been engaged occupied much of my thoughts, and I computed over and over the measurements of the timber upon which I was reflecting at the moment of my attack.

The night passed rapidly enough, and daylight seemed as plain to me, through my closed lids, as on any other occasion. Then I became a silent witness to a scene never to be eradicated from my memory.

A delegation from the Lodge came to the room, and, for a considerable period, stood around me in consultation. Their words were tender and sympathetic. They had telegraphed, as I learned, to my widowed mother, and the funeral would proceed as soon as she arrived. At a called meeting, the evening before, they had assumed all the expenses of my interment, together with those for a monument, which they had already ordered. They had adopted eulogistic resolutions in my honor. They had, in brief, taken prompt steps to assure my mother, my friends, and the entire community, of their respect for my memory.

Now I was laid in the coffin, and my body removed to the Masonic

Hall, where a guard of Brethren was detailed to stand watch over me through the second night. It must have been one or two o'clock in the morning that a final consultation was held over my body to decide the solemn question of death. The ruddy appearance of my skin and the high temperature of my flesh, before adverted to, had excited much surprise, and no less than four physicians, together with the coroner, several experienced undertakers, and others, stood around me to settle the question.

And now, for the first time, I began to feel some alarm. The reader will, of course, understand that my mind was not in a logical condition. In truth, it must have been in a very feeble state of action, so much so, that I had not previously contemplated the possibility of premature burial, nor realized the horrible condition in which I was placed. But as test after test failed, when acrid substances put under my eyelids, and sharp instruments penetrating my nerves, and great charges of galvanism, throwing my muscles into spasms, failed to elicit a single evidence of real life; when I heard the coroner and the undertakers one and all declare me "dead as Julius Cæsar"—in fact, when the last of the experts ceased his experiments, and retired from the Lodge room, a horrible fear began to come over me, to which language is inadequate to give expression, a fear which continued but with ever increasing intentness until the end of the chapter.

My life was saved by the fortuitous circumstance of a railroad accident, which prevented the arrival of my mother. This necessitated placing my body in a vault, that upon her coming she might once more look upon my face, before my remains were finally interred. In all other respects the funeral services proceeded as though I was to be placed in mother earth. The beautiful Masonic services were performed in opening a Funeral Lodge, my coffin lying near the altar in the center. The appointment of a Marshal, his orderly arrangements for a procession, the beautiful prayer of the Chaplain, the selection of pallbearers—how well I understood these details! Every word of the Master's eulogy fell upon my ears, and I followed him, mentally, line by line, as he recited that funeral poem, commencing

"Dead, but where now," &c.

It would be spinning out this subject unnecessarily to describe the procession, and the proceedings in the church and receiving vault. Suffice that all things were done with exceeding gravity and decorum. My body was taken first to the Methodist Church, where a funeral discourse was given, in which my character was tenderly reviewed; then to the graveyard, where I was deposited, as I have said, in one of the vaults, fortunately open to the air. At the suggestion of one of those who had retained a lurking skepticism as to the fact of my death, the lid of the coffin, immediately above my face, was slightly loosened, to

which circumstance I probably owe my life. 'The horrors of that night why should I relate? Consciousness fully restored. One by one of my muscles yielded to my agonized will, and I moved my feet and hands, opened my eyelids; I screamed aloud. More than once I must have fainted, and recovered. And when my mother, tottering into that horrible receptacle of the dead, came to look upon my face, it was bathed with a clammy perspiration, the eyes were open, an expression of horror overspread it which was too much for her affectionate heart. She fell upon my coffin senseless, and was long in being revived.

I need not say that no time was lost in releasing me from my confined situation and restoring me, by the aid of hot baths and tenderest care, to strength. A handsome sum of money was made up, by which I was enabled to travel for several months in the company of my mother, and until the horrible impressions of that premature interment faded from my mind.—*The Keystone.*

PLEDGING THE MASONIC WORD.

In the Alabama Grand Lodge report on Foreign Correspondence, there occurs this passage:

"We would add that the offering to pledge one's Masonic word on every trifling subject is no less silly and demoralizing. There are some cases in which it may be requisite, some where it is allowable, and every true and bright Mason will readily recognize them; but to attempt to bolster up one's assertion on trivial occasions by pledging one's Masonry, is an admission that one's average veracity is of a very inferior kind."

It is, we are aware, a common practice to pledge the Masonic word, and it is done, too, on occasions when it might be thought the least required. Unfortunately, however, there are brethren who do not consider themselves at fault in thus bringing Masonry into contempt, as they unquestionably do, if they keep placing everything "on the square." It is difficult to understand why a brother should be continually in the habit of talking "on the square," when he should know that, as a Mason, no pledge can be required of him by another Mason. To be true to one another is one of the most important commands, and no sincere Mason would deceive another; hence the folly of pledging the word. To show the danger arising from the practice alluded to, we need only refer to the case which gave rise to the admonition of the Grand Lodge of Alabama. A member of one of the Lodges, as we stated in the *Craftsman* last month, who was also a senator, had paired off with another senator, and pledged his Masonic faith that he would not vote. He afterwards violated that pledge and voted, thus proving himself unworthy of his position as a member of the fraternity. It is

true he was expelled, and a contemporary says the other senator should have shared the same fate, but we hardly go so far as that, unless he asked the other senator to so pledge himself.

It is not a little curious that brethren who are so ready to pledge their Masonic faith are almost invariably the last either to assist or warn a brother. We have heard of instances wherein such brethren have pretended to do their best on behalf of brethren requiring their aid, while all the time they were giving help to others, not Masons. Of course, any brother is at liberty to exercise his judgment in matters where his help or recommendation is asked, but he should not promise to act "on the square," for the simple reason that it is his imperative duty to do what is right by a brother Mason. His obligation does not bind him to do more than he can conscientiously do, and if the object of his assistance is unworthy of it, then he does not deserve it. A contemporary very justly remarks:

"The man who asks credit in business on his Masonic faith should be refused—the one who pledges his "Masonic word" in order to give strength to an assertion or a promise is not entitled to belief—he who is continually giving his confidence "on the square" is to be avoided—neither is he sincere, for he deals too lightly with Masonic honor and is using it for purposes incompatible with the Masonic design.—*Canadian Craftsman.*

WEARING MASONIC JEWELRY.

IS IT RIGHT, OR IS IT WRONG?

This is a question which has engaged the reflecting minds of the craft for several years, and they are somewhat divided in opinion, as all find it difficult to draw the line of demarkation between the proper and improper use of our symbols; and it is in fact that very issue which makes it a difficult question to discuss. For myself, we approach it with difficulty, having doubts as to our ability to shed any new light, or to offer any practical solution of the question. The custom is not a very old one, except when jewels were worn as charms on the chain or watch-guard; and even in olden days, they were generally carried in the pocket, or used as signets on rings. The habit of adorning the clothing with our symbols is of very modern date, and has grown so rapidly as to attract the attention of Grand Lodge legislation, as an evil which should be discouraged when carried to excess.

The first introduction of jewels on clothing arose in the Orders of Knighthood where the symbol of the cross was enjoined to be worn as an emblem of faith, and in fact, since the days of recognized christianity the cross has been worn as much by women as men, and it can

scarcely be considered as a jewel of any particular Order either in or out of Masonic Knighthood.

Next came the keystone with its mark, which each Mark Master is expected to be possessed of, without any injunction as to its being publicly worn. It however followed, that the Templars were Royal Arch Mason also, they blended the two into one jewel to be worn as the cross. Royal Arch Masons (not also Templars) seeing their emblem thus displayed by those possessing no better right, adopted the custom of publicity, although they generally confined their use to the watch-guard as a charm, and not for the purpose of apparent advertisement, and even to this day but few keystones are worn on the shirt bosom or outer clothing.

We are of the opinion that, had it not been for the Knights Templar, Masonic symbols would be almost unknown to the public eye, especially those of Ancient Craft Masonry, which always shrank from public notoriety. We track the public use of Lodge jewels first to prominent Masons who were also Templars, and when the young members saw those in authority wearing them, they naturally imitated the custom, deeming it perfectly proper, and in fact a duty, especially if they had a particular friend who dealt in such jewelry, or had been hinted to by some traveling agent, that such emblems were good things to have about them. Step by step the custom increased, until now it has become so common, and has been so generally abused by impostors, that experienced Masons begin rapidly to abandon it, and to look with suspicion upon any stranger having a Lodge jewel particularly exposed on the person.

From what we have said it will be seen that Templars are expected to wear their emblems, but even some of them show wretched taste, not only in the size of the cross, but the improper places where they expose it.

As to Royal Arch Masons, they all know they are expected to have a mark of a certain value, but they should exercise great taste in telling the world of it by conspicuous exposure, and it looks better when very small and only worn as a charm.

Relative to Master Masons, we know of no law on the subject, except in all things let secrecy and silence be the two chief public jewels. In no part of the ritual or work are our symbols exposed to the public, except in the regulation, clothing and furniture of the Lodge, in procession, and under proper authority. It is natural for any one to wear, and be proud of a present, and it is a common thing to receive presents of a Masonic character, and this has helped to spread the use of them. Again, they have not been instructed, when initiated, as to the proper use of such things, for we believe more young Masons have been outrageously swindled by impostors and dead-beats through the use of

Masonic jewelry than any other cause. They should wait awhile and learn by experience and observation that all is not gold that glitters, and that all are not Masons that profess to be, although not as yet suspended or expelled. When very young as a Mason (like all such) we were very enthusiastic, and a good brother gave us a breast-pin (a square and compass) which we wore for six months with all the pride and satisfaction incident to such an occasion. That pin, though a present, cost us just one hundred and ninety dollars before it was lost in a crowd, and that is the last we ever had. Now-a-days, if anybody wants to find out whether we are a Mason, and if he has any right to know it, he knows how to find it out, and if he don't know, then he is not worth wasting time on. We do not propose to set up our own opinion or experience for others to be governed by, or dictate to the many good men who wear Lodge jewelry, for as we started out, we repeat, that there are differences of opinion on the subject. We will, however, suggest that greater care and better taste be exercised than is witnessed too often in the public streets, and in promiscuous crowds. The first thing a traveling impostor or anti-Mason does in a car or on a boat is to look around and pick out some young looking Mason with a large square and compass on his clothing, and then begin the "pumping" operation, and should our young brother be taken sick on the road, to stop over and sit up with him, and if possible, steal his jewelry, certificate and diploma. If we were to suggest any law at all on the subject, it would be to prohibit any Master Mason from wearing a Lodge emblem until he had been an affiliated member for at least five years, and who could prove that he knew what Masonry is. This would in some cases seem arbitrary, for some learn quicker than others, but on the whole we believe it to be a safe rule. As Ancient Craft Masonry is the mother and foundation, and in fact all there is of Masonry proper, her members can afford to be silent and circumspect, and pay no attention to those who ridicule her seeming humility and sterling modesty, resting upon true merit and strength.

To our Templar friends we have one more word in conclusion as a suggestion. In every-day life do not wear a cross on the coat, heavy enough to make you lopsided, and in procession be satisfied with the simple emblems of rank and office, and not like a little fellow we once saw in a neighboring city on parade as dressed with tunic, crests, etc., that he reminded us of a little general in a Babylonish triumphal procession, marched down with the heavy ropes taken from King Solomon's Temple.—*St. Louis Freeman.*

GENEROSITY during life is a very different thing from generosity in the hour of death. One proceeds from genuine liberality and benevolence, the other from pride or fear.

MASONIC ODE.

[FOR LAYING A CORNER STONE.]

O Lord of hosts, whose glory fills
The bounds of the eternal hills,
And yet vouchsafes, in Christian lands,
To dwell in Temples made with hands.

Grant that all we who here to-day
Rejoicing, this foundation lay,
May be in very deed Thine own,
BUILT on the precious Corner-Stone.

The heads that guide endue with skill,
The hands that work preserve from ill,
That we, who these foundations lay,
May raise the top-stone in its day.

—*London Freemason.*

IN HOC SIGNO VINCES.

REV. H. A. GOULD.

CHAPTER II.

"Well, Mr. Warder, you had quite an extended discussion on secret societies with father, the other day?"

"Yes, Agnes, he ventilated the subject, to some extent. Has your father spoken of the controversy?"

"Only incidentally. He alluded to meeting you, but seemed indisposed to say much about the matter; and his reticence is somewhat annoying to us. Did you say anything to him that would be naturally calculated to render him reserved and morose?"

"Not that I am aware of. As we were about to part, I gave him a sort of argumentative illustration which, he said, was to him a new phase of the subject; and he asked time for its consideration."

"Ah, that accounts for his incommunicableness. He is probably weighing your argument with great care; and when he reaches a conclusion thus deliberately, there is no turning him from it"

"Is that true of him in regard to all questions submitted to him?"

"As a rule, it is."

"I can only hope, then, that his decision affecting the first question I propounded to him on Thursday was not deliberately reached."

"What was the nature of the question, Mr. Warder?"

"It was one in which you, equally with myself, are interested; and it was at variance with *your* decision, I am pained to say."

"Well," said Agnes, "I had not dared to hope for a more favorable result, just now. Father's opposition to secret societies is so intensely bitter, that he experiences great difficulty in treating any of their members with the commonest courtesy, even in his official relations. And he is strictly honest and conscientious in his course, and

in his opinions, but evidently fails to apprehend the extremity to which those opinions carry him. I would not call him a fanatic, but an enthusiast. Going to and coming from the late meeting of the Anti-Secret Society Association, I could induce him to converse on no other topic. When that man B—— was giving utterance to his terrific denunciations, and making his grotesque comparisons, father just sat with his mouth wide open, and swallowed the words as rapidly as they were spoken, scarcely taking time to ejaculate his accustomed 'Amen.' If he could be kept away from such gatherings, it would be much better for him. There are but two ways in which I see any hope that he may be induced to reverse the decision to which you alluded: the modification of his views respecting secret societies, or your withdrawal from the Masons; and I cherish but small expectations of the former."

"And I would advise you not to base very large expectations upon the latter, Miss Clinton. With yourself, I regard your father as thoroughly conscientious in his convictions; but I know that he has been deceived by base and unprincipled men, and am persuaded that when he discovers this fact, as he is bound to do, there will be a revolution in his feelings, if not in his principles. The leaven is even now at work, and we shall see the result not long hence. I shall treat him with the utmost deference and respect, and examine his arguments and statements with all the candor at my command; and when he finds that truth and honor are with me, and untruth and dishonor with those to whom he has been accustomed to look for information on this secret society question, he will not be slow to render to Cæsar the things that are his. '*In hoc Signo Vinctes.*'"

"You have traced a very flattering programme, Mr. Warder, I really hope that it may not come to sudden grief. It is most unfortunate, however, that Brother Bower is to preach on this subject to-night. I fear that it will only intensify father's prejudices. Are you going to hear the sermon?"

"Certainly; I would not lose such an opportunity, on any account. I do not, however, apprehend any very serious effects will result from the sermon, unless our Pastor's logic has improved since he discussed this question last winter. Mere declamation will not now suffice, even with your father. He must have stubborn facts, concrete realities. Does the Parson still board in your family?"

"Yes; he just left the library door, and is now on his way to church. He is father's especial favorite; and to me it will be unaccountable if he fails to send father home more strongly entrenched than ever in his position. But, if we would hear the sermon, we must go, Mr. Warder."

The large church was unusually full. Masons, Odd Fellows, Knights of Pythias, Sons of Temperance, Good Templars, and other society representatives, were there in large numbers; and the utmost decorum was observable throughout the exercises, notwithstanding several displays of pulpit ludicrousness. The hymnology of the occasion was severely apposite. The following is the first stanza of the send-off:

"How blest the man whose cautious feet
Avoid the way that sinners go;
Who hates the place where Atheists meet,
And fears to talk as scoffers do."

This was sung in the spirit, and with the understanding. Then came No. 2, still more in point, the sound of the Parson's voice just being heard:

"Hark! from the tombs a doleful sound;
 My ears, attend the cry—
 Ye living men, come view the ground,
 Where you must shortly lie."

And having gotten the poor Secret Societies down, the Parson made them say, in the third hymn:

"Plunged in the gulf of dark despair,
 We wretched sinners lay,
 Without one cheerful beam of hope,
 Or spark of glimmering day."

The Parson announced as his text the following words:

"O my soul, come not thou unto their secret; unto their assemblies, mine honor, be not thou united; for in their anger they slew a man."—*Gen. 49: 6.*

"My hearers," said the Parson, "there are three general propositions that I desire to elucidate, in connection with this very pertinent and suggestive text:

"1. Secret societies are wrong *per se*; and in their tendency they are evil, only evil, and that continually.

"2. Such being their character, men of honor, desirous of preserving that honor unimpaired, should keep aloof from secret assemblies.

"3. That such is their character is irrefutably established by the fact that they slew a man. Now—

"1. In civilized communities there is no demand for societies of a secret or private nature. All organizations that are not open to the broad sunlight, and free to the inspection of all, are moral maelstroms. Connected with them, or pertaining to them, there is not a single redeeming feature. The claim that in any respect they are beneficial is worse than nonsensical; it is an unmitigated fraud. Masons tell us that their organization is one of culture, refinement, morals. It is nothing of the kind; it is precisely the reverse of all this, and they know it as well as I do. An institution that rejects the Bible, and disowns the Saviour of the world, is necessarily base and godless. This Masonry does.

"II. 'A man is known by the company he keeps.' Thus truthfully asseverates the old adage. This truth is susceptible of a wide application. It is especially pertinent in its application to Freemasonry. What is the character of those who slyly creep into their darkened lodge-rooms? Did you ever recognize an honorable, reputable man among them? They are the dregs of society; and they meet in secret only that they may the more successfully mature and execute their perfidious plans of plunder and crime. As you value your honored usefulness, my hearers, I expect you not to unite with their assemblies. Your Maker, in the language of the text, warns you against such terrible wicked affiliations. How dare you disregard the warning?

"III. The organization known as Freemasons is baptized in blood. It is essentially a blood-thirsty and blood-shedding institution. The evidence upon this point is clear, full, and conclusive. I am not dealing in rallery. In the autumn of 1826, the Masons of New York treacherously enticed from the quiet hearth-stone of his peaceful and pleasant home, one William Morgan, a good and upright man; they then abducted and slew him; and his blood drips from every lodge-room to-day. It cleaves to the skirt of every Mason, and cries from the ground or the waters of cold Lake

Ontario, for vengeance. This is one murder that they are conclusively proven to have perpetrated. Of how many more they have been guilty, the Judgment can alone reveal. If there were but this single case, that would be sufficient to bring the Masons within the condemnation of the text.

"Now, my hearers, if you would escape the moral or immoral contaminations of such an organization of unrelieved monstrosities, and be free from its bloody responsibilities, go not in the way of these evil men; combine not with them; associate not with them; and, by all means, permit not your sons and daughters to have fellowship with these unfruitful workers of darkness, but rather reprove them lest they bring your gray hairs with sorrow to the grave. Such is the character of Freemasonry, and such its legitimate work. I have done. If any man has any defense to offer for such an institution, let him rise and speak, or ever after hold his peace. (A moment's pause.) No man dares accept the challenge. The fact must be accepted as a confession of guilt, and that Masonry is indefensible. The audience will be dismissed after reading the following hymn :"

"Show pity, Lord; O Lord, forgive;
Let a repenting rebel live.
Are not thy mercies large and free?
May not a sinner trust in thee?"

"My crimes, though great, cannot surpass
The power and glory of Thy grace.
Great God! Thy nature hath no bound;
So let Thy pardoning love be found."

Such was Parson Bower's much advertised sermon in opposition to secret societies—not given *in extenso*, to be sure; but these are its salient points. And the preacher descended the pulpit with the air of one who emerges from the field of conflict, flushed with the consciousness of achieved victory.

"Well, Mr. Warder," said Agnes, when they had returned from church, "what do you think of the sermon? Was it not a vigorous presentment of a somewhat intangible subject? What will be its effect upon your Lodge?"

"Why, Miss Clinton, our Pastor displayed a full measure of vigor, certainly; but this quality was fully equalled by his profound ignorance of the subject, and his unexcelled bluster and egotism in treating it. Its effect, however, upon the organizations he hates with such a pious hatred will not be of a lastingly damaging character. His advice respecting the associations of the sons and daughters of the 'Anties' was touching in the extreme. Of course it had no covert allusion! If the advice be heeded, I shall be soon wending my way homeward, and you shall have Parson Bower's undivided attention!"

"Not for a moment, Mr. Warder, shall he remain in my presence, in the absence of others. He steps beyond his ministerial province, when he assumes to dictate in matters of this kind; and this is not his first offense in this respect."

At this point the conversation was interrupted by the entrance of Judge Clinton and Parson Bower.

"Good evening, Bro. Warder," said the Parson. "I am glad that you honored me with your presence this evening in the sanctuary. Nothing like hearing both side of a question. That is the true way by which to arrive at the truth."

"I should judge by your discourse to-night, Bro. Bower, that you have not heard

even so much as *one* side of the question you essayed to elucidate. And you indeed must be easily honored if I, whom you stigmatized as a murderer, and as belonging to the 'dregs of society,' could honor you by presence in the house of worship, as a listener?"

"Really, Bro. Warder, you must excuse me. I did not intend to be personally offensive or discourteous. My aim was to discuss general principles and tendencies, in a general way."

"*Mirabile dictu!* 'The blood of poor Morgan cleaves to the skirts of every Mason to-day,' was your language, Mr. Bower. If this be *general*, it would relieve me to know what you regard as *particular*. Apologies, excuses, and explanations will not avail. I hold you to your spoken words. By these you must abide. You will be expected to either prove or swallow them. A certain measure of license attaches to the pulpit, I am aware; but there is no license for untruth and unmerited anathema."

"Bro. Warder, if you felt aggrieved by my remarks, and considered any portion of my sermon indefensible, why did you not accept the proffered opportunity, and expose its fallacy? Why is it that you Masons are so slow to rally to the defense of your cherished Order, when it is assailed?"

"Masonry needs no defending. It is its own sufficient defense, especially against such puny assaults as have been made to-night. You speak of your *sermon*; but I have a different name for this evening's pulpit performance. *Gratis dictum* will perhaps best characterize it. Your text had no more reference to secret societies than to a January thaw. A man who can twist the idiosyncrasies of Jacob's knavish sons into a secret society, and attempt to erect upon such a tottering foundation an anti-secret society edifice, may do very well as a special pleader at the bar, but is sadly out of place in the pulpit, according to my idea of the eternal fitness of things."

These pungent sentences were uttered in a firm voice; and there was nothing in the speaker's manner indicative of undue excitement. Yet it was evident, from the frequent glances at Judge Clinton, that he was somewhat apprehensive in regard to the effect of his words upon the mind of the Judge, it being a well-understood fact that he was strongly attached to the Parson, and confided in him strictly as a preacher and as a man. Fearful that the controversy might develop into a bitter personal war of words, the Judge finally interposed:

"Brethren, if this discussion is to be protracted, permit me to suggest that your feelings and tempers be toned down a little. Avoidance of personalities would be desirable, especially during the hours of the Lord's day. I may also be permitted to suggest, perhaps, that '*gratis dictum*,' though a classical, is by no means a very genteel term with which to characterize a sermon."

"But, father, you should consider the provocation," interposed Agnes; and the fire fairly flew from the Parson's eyes.

"Yes, daughter; but the Bible warns us against hardening the heart in the day of provocation. I admit that Brother Bower's sermon, to-night, was largely open to criticism. Let us have the criticism, but in a kindly spirit, and we will all feel the better for it."

This unintentional thrust pierced the Parson even more deeply than that delivered by the daughter. The latter's reference to the 'provocation' could be endured, under the circumstances, with at least affected complacency; but his Elder's

confession that his sermon was 'largely open to criticism,' was too much even for sanctified human nature, and rising to the full dignity of the occasion, the Parson observed :

"I wish it distinctly understood, by all of you, that I do not preach sermons for criticism, save among my theological peers. To do so would be at the expense of good taste and good sense, and at the same time argue a hazy conception of the nature, dignity, and solemnity of the ministerial office. I magnify mine office, and cannot consent for a moment to bear any part in the programme you have indicated, Brother Clinton. I protest, therefore, against the criticism of my sermon *as* a sermon. Any arguments, doctrines, statements, or principles it contains, I am ready to defend."

"If upon the defense of its *principles* you are to enter, Brother Bower," said Agnes, "you will have an easily-accomplished task; for your effort to-night was certainly the most *unprincipled* production I ever knew to emanate from the pulpit."

"Hush, daughter," said the Judge; "such remarks do not become you."

"I accept your challenge, Brother Bower," said Warder; "and if you please we will enter upon an examination of the 'statements' contained in your discourse. Your first statement was, that 'in a country like ours there was no demand for secret organizations, and that all such organizations were moral maelstroms.' This statement, if true, is of great interest and importance. If untrue, it should be abandoned and retracted. If you are prepared to defend the statement, I am ready to examine your evidence; and this evidence to be conclusive, must not be the cheap *fama clamorosa* of the day, but well authenticated fact. Let us then have your evidence; and the stronger it shall prove, the better, as truth is the jewel of which we are in search."

"My theory is, Mr. Warder, that in civilized communities, regulated by established government, and protected by courts of law and officers of justice, the citizen has no need, under any circumstances, to resort to secret arts or assemblages, in order to the accomplishment of any laudable or beneficent purpose; and that, removed from the inspection and supervision of the people at large, such assemblages necessarily and inevitably become corrupt and corrupting."

"Theory is a very good thing in its place, Mr. Bower, but it has little place in a discourse like this, where *facts* are in demand. But even your theory cannot be sustained except by demolishing or ignoring facts patent to the observation of all. Our church itself is more or less a secret body—the Session is essentially such; and its Presbyteries and Synods are certainly not subject to the 'inspection and supervision of the public at large;' and in this regard our church is but on a level with the Baptist church, with its Councils and Associations; and the Methodist church, with its District and General Conferences, and its endless machinery on a smaller scale—and the various other churches, with their corresponding appendages—none of them, perhaps, absolutely secret in all their workings, but none of them open to general inspection and supervision. If your secret and semi-secret bodies are 'corrupt and corrupting,' as you charge all such bodies with being, you have the advantage of me in being familiar with the fact. But why, if such be the case, do you continue your connection with them? Why do you not, as an honorable man, withdraw, and stand aloof from them? Consistency would seem to demand this."

"In the proper conduct of church affairs, Mr. Warder, it is sometimes important that certain matters should receive attention aside from the rude gaze of the public, in order the better to compass the ends of justice, and defeat the machinations of the

evil-disposed. It would not do to entrust secrets of this kind to the keeping of Dame Rumor, lest she impart them to her sister Scandal; and so we have provided a more excellent way for their retention. But in society at large there is no occasion for such precaution. Besides which, God's word emphatically discountenances secret combinations and operations."

"As a clergyman, Mr. Bower, you ought to be aware of the fact that God's word declares that 'secret things belong unto the Lord.' Now, if you are to bring that evidence against me, I shall likewise insist upon its application to yourself, and demand that you turn your secrets over to the Lord for safe-keeping. And, if the church is to derive benefits from the province of secrecy, I shall also insist upon the extension of such benefits to all who may choose to avail themselves of them. But you tell me that in society at large there is no occasion for secret operations. What, then, are we to do with our grand-jury system? What, with our petit juries that retire for deliberation upon verdicts? What, with Cabinet-meetings, and secret Congressional sessions? What, with all branches of legislation, and all phases of legal jurisprudence? What, with all the business relations that permeate all the ramifications of society, and keep in motion all the machinery of life? What, with all the interests connected with science, invention, the mechanics, the family—all of them charged and surcharged with delicate and important secrets?"

"All true, Mr. Warder; but then, in regard to all secret operations you have indicated, mankind, by common consent, accept the assurance that worthy and legitimate purposes are to be subserved. Not so to your Masonic secrets, but the contrary rather."

"You, then, abandon your position, that the church has the sole right to harbor secrets and operate secretly. So much shall be placed to your credit. But what right have you to assume that other people's secrets are all right, and ours all wrong? Why may not good come out of this Nazareth as well?"

"If the mitigation of evil, and the production of good, are the purposes of your organization, Mr. Warder, why not proceed with your work in the open-and-above-board manner? Then suspicion would not attach to your *modus operandi*. Why betake yourselves to darkened chambers, and pay your devotions to the shrine of secrecy? Good men should not be ashamed of doing good."

"My answer is, Mr. Bower, that the church has its way of doing business, and the Lodge has its way; and so long as there is no conflict or antagonism between them, it is sheer impertinence for the one to dictate to the other as to modes of procedure. We do not choose to make an ostentatious display of our work, good or bad; and for this preference we claim to have the sanction of solid sense and sacred Scripture."

"The sanction of Scripture! What Scripture?"

"Had you obeyed the inspired injunction 'Search the Scriptures,' such a question had not been necessary, my clerical friend. Masons 'search the Scriptures,' and are therefore always ready to give a reason for their faith and practice. Did you ever read this Scripture: 'When thou doest thine alms, let not thy right hand know what thy left hand doeth, that thine alms may be in secret; and thy Father, which seeth in secret, himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy closet door, pray to thy Father

which is in secret; and thy Father which seeth in secret shall reward thee openly. Did you ever read this counsel: 'Debate thy cause with thy neighbor himself; and discover not a secret to another?' So we have here, after all, sacred authority for offering our devotions at 'the shrine of secrecy,' and equally good authority for not discovering our secrets to others."

"Well?" queried the Pastor.

"That is all on this point, Mr. Bower. It may be in place now to examine another of your 'statements.' 'This one, for example: 'The Masons reject the Bible, and disown the Saviour of the world.' Can you substantiate that assertion, Mr. Bower?"

"Easily enough, and call you as a corroborating witness," said the Parson; "but the hour is getting late, and I suggest that we adjourn the discussion until to-morrow evening."

"I have no objection, but the Judge and Miss Agnes may prefer that we meet elsewhere."

"Come here, by all means," said the Judge; "I want to hear the discussion through."

"Certainly," said Agnes; "meet with us. It would be cruel to deprive us of any part of the entertainment."

The disputants thereupon departed. When they were well out of hearing, the Judge, who had eagerly and nervously listened to the discussion, without showing especial sympathy with either party, observed:

"One thing is certain, our Pastor must defend his position with greater skill to-morrow night, than he has displayed this evening, or Mr. Warder will get the victory."

"He has already gotten it, father," said Agnes. "Not a single point has Brother Bower established. He has met a foeman, this time, worthy of his steel."

[TO BE CONTINUED.]

KNOWLEDGE IS POWER.

Few will care to dispute this pithy saying of Lord Bacon. Man has a capacity for study and the acquirement of knowledge, and only as he is faithful to use his reasoning powers and the means of mental acquisition, does his life take on its noblest character and its largest influence. Philosophical attainments, the wisdom of the world of such varied order, knowledge however dominated, will always be sought after and delved for by earnest souls, who know full well that this is the way to give life its grandest endowment of might and energy.

Masonry makes express recognition of this law. It puts no bars nor limitations on human thought, but on the contrary gives encouragement to the mental faculties to range far and wide in their search after truth, and to gather wisdom from every source. In one of the degrees especial stress is laid on the duty of improving the mind, and storing it with the fruits of general knowledge. The study of the arts and sciences is recommended, together with such investigation into the

laws of nature, and attention to the wisdom brought to light by the labors and researches of great minds, as will have a tendency both to enlarge the scope of thought and impart a true enlightenment to the soul.

Masonry desires a membership that shall be disposed to much active thought, that shall be anxious to quaff deeply of the fountains of wisdom and truth. It knows that its strength will be the greater when the Craftsmen all wear the stamp of intelligence, and give evidence of large acquisitions gathered from every department of knowledge.

But Masonry has a knowledge peculiarly its own to be studied and treasured up. A man may be called a Mason and have membership in the Fraternity after two or three half hours of ceremonial experience, and when he has been put in possession of certain signs and pass-words. But he is only a Mason *in name* if he pauses and rests content with the acquirement of this much of ceremony and formal practice. He wants the key to the significance of everything he has witnessed. He needs to realize the fact that Masonry as an art and a science makes large demands on the thought, and amply repays the most careful investigation. He is to consider that the wonderful symbolism by which it seeks to illustrate its truths and principles can only be understood by giving close and unwearied attention thereto. Then he is to remember that Masonry has both a history and a literature of its own, and that ignorance here is wholly inexcusable. As it exists to-day, making itself felt all over the globe, unfolding its character in a multitude of ways, it is doing a work which the intelligent Craftsman can not afford to let pass without thought or notice.

Masonry is a secret Institution only as regards those essentials which constitute the bond of working fellowship among its members. These essentials should be sacredly held in the Lodge-room and in the recesses of faithful breasts. But the general history, character, principles, proceedings and work of the institution may have the widest publicity. A public installation, or other meeting to which the profane are admitted, and where the teaching and spirit of Masonry are shown, will often be of service, while the knowledge that may properly be communicated in books and papers will add power to the institution in a variety of ways.

Dr. Oliver tells of a time, only a hundred and fifty years ago, when universal consternation prevailed among the Craft in England, at the idea of using the printing press to disseminate the laws, transactions and usages of the Fraternity. He also states that "experience has proven that such fears were groundless; the Fraternity made little or no progress until its claims to respect and veneration were fairly laid before the world in printed form." Happily such fears no longer exist, albeit we occasionally hear some benighted brother declare that if he

could have his way there should be no Masonic literature of any kind. The thoughtful, intelligent Mason desires to become acquainted with the history and aims of the institution, the origin and significance of its ceremonial, the meaning of its emblems, and its work and progress in the world. To acquire this knowledge he may properly avail himself of the labors and researches of able minds, who have brought to light a wealth of material; he may read the books they have written, together with Masonic journals and proceedings that show the present workings of the institution, gratifying thus the desire for knowledge which should be a working element in the Masonic character. — *Freemason's Repository*.

GRAND LODGE OF OHIO AND COLORED MASONS.

We are in receipt of a printed copy of Reports, Memorials, etc., to the M. W. Grand Lodge of Free and Accepted Masons of Ohio, relative to the so-called Colored Grand Lodge of that State. The matter was brought before the Grand Lodge by the Grand Master, a committee appointed who reported favorably to a recognition of the African Grand Lodge, under conditions set forth. Whether this action is wise will be questioned by a majority of the Craft throughout the country: but that our Michigan brotherhood may be posted as to the doings of our sister jurisdiction we give the report of the committee, and the action of the Grand Lodge in laying over the report until the next Annual Communication:

PROPOSED RECOGNITION OF THE COLORED GRAND LODGE OF OHIO.

Your committee, to whom was referred so much of the annual address of the Most Worshipful Grand Master, and accompanying documents, as related to the so-called colored Lodges, and more especially the colored Grand Lodge of Free and Accepted Masons of the State of Ohio, have given the subject careful consideration, and respectfully submit the following:

We do not propose, nor do we deem it necessary at this time, to enter into the history of the origin of so-called Colored Freemasonry in this country. The subject has been fully discussed in nearly all the Grand Lodges and Masonic periodicals of this country for more than twenty-five years past.

Your committee deem it sufficient to say that *they* are satisfied *beyond all question* that Colored Freemasonry had a legitimate beginning in this country, as much so as any other Freemasonry; in fact it comes from *the same source*.

Your committee will not attempt, at this time, to investigate as to the transmission of this legitimate beginning down to the present time, when we find more than forty subordinate Lodges and a Grand Lodge of so-called Colored Freemasons, and an aggregate of more than eight hundred members in the State of Ohio. Your committee have only to say that such is the fact.

Your committee have the most satisfactory and conclusive evidence that these Colored Freemasons practice the very same rites and ceremonies, and have substan-

tially the same esoteric or secret modes of recognition as are practiced by ourselves, and by the universal family of Freemasons throughout the world.

The question of the recognition of these Colored Freemasons has long been before this Grand Body, and your committee feel that its importance is pressing upon us, and demanding prompt, serious, and decided action.

Your committee, therefore, offer for adoption the following resolution :

Resolved, By the "Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Ohio," that this Grand Body will recognize the so-called Grand Lodge of Colored Freemasons of the State of Ohio as a legitimate and independent Grand Lodge, on condition that the so-called Colored Grand Lodge shall change its constitutional title, so that it shall read as follows, "*The African Grand Lodge of Free and Accepted Masons of the State of Ohio.*" And if the said so-called Colored Grand Lodge shall accept this recognition and make the suggested change in its constitutional title, then, and in that case, upon said action being reported to the M. W. Grand Master of this Grand Lodge, under the seal of said body, then the M. W. Grand Master is hereby authorized and instructed to issue his proclamation to the subordinates, to this Grand Lodge, and to the Grand Lodges throughout the world, with which we are in fraternal correspondence, recognizing the said so-called Colored Grand Lodge as an Independent Grand Lodge in the State of Ohio, under the title of "*The African Grand Lodge of Free and Accepted Masons of the State of Ohio.*"

Respectfully submitted,

L. V. BIERCE,
E. T. CARSON,
F. WILLMER,
A. C. WOODWARD,
L. H. PIKE.

After discussion thereon, brother Lewis H. Williams, M. W., Russellville Lodge, No. 166, now R. W. Grand Junior Warden, moved that final action on the subject matter of the Colored Grand Lodge, as above, be deferred until the next Annual Communication, which was agreed to.

NEW YORK ON DIMITS AND DISCHARGES.

The position recently take by the Grand Lodge of New York on Dimitts, and the novel one of discharging Masons, is thus commented upon, and approved, by our Grand Secretary :

The present law of New York on dimitts and non-affiliation seems to be wise and just. To a resident of the State no dimit can be given till he has petitioned for membership in another Lodge. To one who has removed to another State, the dimit may be given to avoid trouble growing out of the differences of law and internal regulation. But a resident who wishes to *renounce* membership, must come manfully before his Lodge, pay his dues and ask for a *discharge* from his membership ; by which, also, he renounces, for himself and his family, all claim upon the Craft for succor or assistance in sickness or distress, in life or death.

The Masonic obligation, as between the Craft as a whole and the individual, is mutual and reciprocal. The individual is bound to support the institution ; the institution is bound, when occasion requires, to succor the individual. By the New York

rule, the dimit becomes, what it should always be, a letter of Masonic credit from one Lodge to another, and is evidence both of the duty of the individual and of the obligation of the Craft to the individual. And this is the effect of the New York "discharge." The brother, acting for himself, asks to be *discharged* from membership and the duties thereof—the Lodge, acting for itself and for the Craft, discharges him from *membership*, and, by the same act, discharges itself and the Craft from all material obligations to the individual and his family.

But there is one important distinction that should be kept in mind—he is not, by this new rule, discharged from Masonry and its higher obligations, but from *membership* and its duties—the Craft is relieved, as to him, not from moral but from pecuniary and material responsibility. If the *discharged* Mason should afterwards violate his obligation or the moral law he may be tried and expelled like any other unaffiliated Mason, by any Lodge within whose jurisdiction he may live. Or if his feelings should ever change toward the Lodge, and he should desire to renew his membership, by furnishing proper evidence of good moral character he can again affiliate. Under the old system of dimits, a Mason, by remaining unaffiliated, may shirk his duty but claim benefits—by the New York system, his membership in one Lodge terminates only when he has petitioned for membership in another; and terminates *entirely*, only when he has formally renounced all claims on the Craft for benefits. Again—the old dimit may be a letter of credit or of discredit—it may be evidence that one is a Mason in good standing and that another is an unaffiliated sneak; but to the New York Mason the dimit must always mean a transfer of membership; and the "discharge" means a dissolution of membership according to the law and his manly request, and in that State it is now the only lawful means by which a Mason may become unaffiliated.

Other considerations support the New York plan. The doctrine, "once a Mason always a Mason," may be, and often is, carried too far, though in its literal meaning, it is undoubtedly true.

But it does not follow that, because a man has become a "Mason," he will, or must, always be a *member*. Masonry and the Lodge are not identical—no more so than religion and the church. Masonry is morality and the Lodge is an organization. The candidate seeks the Lodge to find Masonry, and he seeks both voluntarily and, of his own free will, takes, in the Lodge, each step or degree in Masonry. If, when he has reached the third degree, he finds the reality different from his ideal—or, he finds that he can neither be profited nor profitable as a member of a Lodge, if he be an honorable man, he will naturally seek some honorable mode of retiring from the, to him, distasteful, or unprofitable connection. In such a case, is it wise or Masonic to hold him in the Lodge against his will? Can a Lodge, composed of such material, be strong, useful and honorable? Is it wise to permit such a man to take a dimit which relieves *him* but not the Craft from certain responsibilities? Is it not much better, for all concerned, if the Lodge be able to say: "If you are disappointed in the Lodge, or not profited by it, come up, like a man, give us your reasons and request in writing, pay your dues and ask to be *discharged*." If then *discharged*, and he is then stricken from the roll, that man does not cease to be a Mason, he only becomes *legally unaffiliated*, and, like all other unaffiliated Masons, is subject to the jurisdiction for unmasonic conduct. Certain moral and religious obligations are imposed upon him when he became a Mason, are mutually binding, and cannot be broken by his leaving him and his family no assistance. He maintains his responsibility and the integrity of

all intelligent Masons—the worst that can be said of him is, that he made a mistake in becoming a Mason at all; but that mistake has been rectified as far as possible, in a manly, honorable way.

But to prevent misunderstanding, one point must be guaranteed: it must not be inferred from the foregoing that every brother who asks for a discharge should be held entitled to it *of right*.

The original contract was reciprocal—the Lodge and the man were both voluntary parties to its making, they must be voluntary parties to its abrogation. It is not argued that, because a Mason gets angry with one or more members of a Lodge, or because he is disappointed in his ambitious aspirations, or because he is actuated by a spiteful desire to break up a Lodge, by decreasing its members, that he is entitled, *of right*, to vent his spleen by taking a discharge. Not at all. The Lodge must be the judge of the sincerity and proper nature of the motives that prompt the member's request—it must be the judge of the effect of its own action on its own interests. But it is argued that when a Lodge is convinced that a Mason can neither be a profiting nor a profitable member, it is generally advantageous to the Lodge and honorable in all concerned to dissolve the relation by discharging the member. If this practice be generally adopted, the “dimit” will be an honorable transfer of membership and nothing else; and the “discharge” will be an honorable termination of membership and nothing else; and all questions, concerning the status and the rights of the unaffiliated Mason, which now agitate the Craft, will be satisfactorily settled.

Correspondence.

WISCONSIN CORRESPONDENCE.

MILWAUKEE, December 9th.

Editor Michigan Freemason:

I returned a few days ago from a four weeks' trip visiting and instructing Lodges and Chapters in the extreme northwestern part of our State. I visited the Chapters at Hudson, St. Croix County, and the Lodges at New Richmond, Star Prairie, Baldwin, Durand, Chippewa Falls, Augusta, and Black River Falls, spending in each from two to four days' time. In all I found an increased degree of interest, and an anxiety to be correct and perfect in the Ritual of this Jurisdiction. And although these Lodges are all located in that region, Masonically termed a “Place of Darkness,” still I think they will compare favorably with the best Lodges of our State, both as to the work done, and the care used in selecting material. If any of your readers ever get strayed off into this section of Wisconsin, let them visit these Lodges, and judge for themselves. And if at Hudson, tell them not to fail of calling upon Bros. D. C. Fulton, D. W. Herrick, and Wm. Wright. If at Chippewa Falls, on Bro. L. Lashway W. M., and they cannot meet a Mason there who is not a true one, at least so our experience goes. And at Black River Falls there is Darrows, and Bishop, the Cole brothers, three of them, Prof. Trudell and others, all good and true.

Our M. W. Grand Master has just issued a Dispensation for a new Lodge at Elroy, Juneau County, and another will soon be applied for at Wilton, Monroe County.

I go next week to Waterford, and perhaps to Geneva and Burlington.

WISCONSIN COMMANDERY, NO. 1.

On Thursday evening of this week, Wisconsin Commandery, No. 1, held its Annual Conclave for the election of officers. There were present over eighty Sir Knights, notwithstanding the evening was dark and stormy:

Sir C. P. Huntington was re-elected E. Commander.

Sir Robert Hill was re-elected Generalissimo.

Sir Thos. E. Balding was re-elected Captain General.

Sir E. S. Elliott was re-elected Prelate.

Sir Jno. H. Tusce was re-elected Treasurer.

Sir John H. McCullough was re-elected Secretary.

Sir Huntington, you will recollect, was in command of this Commandery last fall, on its visit to your city, and most of those who have been elected to serve under him this year, were also present on that occasion.

MASONRY IN MILWAUKEE.

We have in this city six Lodges, as follows: Kilbourn, No. 3, with 185 members; Wisconsin, No. 13, with 232 members; Aurora, No. 30, with 78 members; Independence, No. 80, with 169 members; Harmony, No. 142, with 98 members; Excelsior, No. 178, with 122 members.

There are four Chapters of R. A. Masons: Kilbourn, No. 1; Wisconsin, No. 7; Milwaukee, No. 62; Excelsior, No. 40.

And two Councils R. and S. Masters, and one Commandery Knights Templar.

M. L. Y.

MICHIGAN CORRESPONDENCE.

MONROE, December 22d, 1875.

Editor Michigan Freemason:

DEAR SIR AND COMP.—I have been hoping to be able to see my way to a partial compliance, at least, with your flattering request, but, even after so long a time, I have to inform you that I cannot do anything in the way of contributing for your excellent journal for the present.

My time is entirely taken up with other duties. Just upon the eve of the meeting of the Grand Chapter, I find that I shall be obliged to draw up a revision of our Grand Chapter Constitution alone, and merely submit my draft to the inspection of the other four members of the committee, previous to submitting it to Grand Chapter, as each and all of the other members of the committee decline to do anything until

we get together at the time of the meeting of Grand Chapter; that, you know, has been the great fault with our legislation, and the prolific source of error.

Allow me to say, however, that Comp. W. P. Innis is an exception to the charge I have found against the members of our committee, for he has informed me that he is prepared to present his part of the report, as I assigned to him. But as that was merely to compile the standing edicts and forms of the Grand Chapter, it was not a very laborious task, you see.

I may find myself alone when we get together, and my labor may, after all, prove to have been for nothing; yet I do not believe it will be entirely so. Some modification I expect, of course, but I believe the greater part of my draft will be approved of by the Grand Chapter.

With my wishes for the success of the FREEMASON, and of yourself,
I am, as ever, Yours fraternally, A. J. S.

OPENING HYMN.

BY R. W. BRO. W. R. CLAPP.

Air—Autumn.

Glorious Architect, eternal,
Source of light, and life, and love,
Hear us from the Lodge supernal
In the realms of bliss above!
Now in true, fraternal union,
Humbly we assemble here,
And to bless our sweet communion,
O, our Father, be Thou near.

Teach us truly to adore Thee!
Strengthen us to serve aright!
And Thy blessings, we implore Thee,
Shower on the Sons of Light!
Bless our earnest undertaking
That may to Thy glory tend!
Bless the efforts we are making
To be faithful to the end!

When our pilgrimage is ended,
And the fiat has gone forth
That our bodies shall be blended;
With the dust of mother Earth,
Then, Great Architect, eternal,
Source of life, and light, and love,
Waft us to the Lodge supernal
In the realms of bliss above!

Tidings from the Craft.

THE *Square* comes to us illustrated with a portrait of illustrious Bro. Kalakana, 32°. His majesty is said to be a *bright* Mason, and much devoted to the Craft.

A NEW Masonic Temple was recently dedicated at Norfolk, Va. It is estimated that a thousand Masons were present at this dedication, and joined in the procession.

THE Corner-Stone of the new Rush Medical College building, corner of Wood and Harrison streets, Chicago, was laid with the usual Masonic ceremonies, Nov. 20th, at which time Dr. J. Adams Allen, Past Grand Master of Michigan, pronounced an address, which, the *Voice of Masonry* says, "was as creditable to the Medical Profession as to Masonry."

WE learn from the *Keystone* that, "A committee appointed by Franklin Lodge, No. 134, A. Y. M., to make preparations for the Centennial, have reported the following programme: On Saturday, July 2, 1876, that the Lodge should attend Divine service in Christ Church; and on the Fourth of July, 1876, a special communication should be held, with appropriate ceremonies, and a grand banquet follow in the evening. This venerable church has often been the place of meeting for the Craft for the purpose of attending divine service. Perhaps the most notable occasion was St. John's Day, December 27, 1778, when the Grand Lodge marched in procession to Christ Church, and listened to a sermon from Rev. Bro. Wm. Smith, D. D., which sermon was afterward published by order of the Craft. The collection taken up in the church on this occasion summed up the large amount of four hundred pounds. Bro. General George Washington participated in this occasion."

THE Quakers of Salem, Indiana, fully equal the Roman Catholics of Montreal in their stupid bigotry. The *Masonic Advocate* of Indianapolis, says: "Dr. Seth Hobbs, a highly respectable citizen and devoted Mason, residing near Salem, died on the 3d of October last. Previous to his death he requested to be buried with Masonic honors, and such was also the wish of his family. His burial lot was in the Friend's Cemetery, but they would not consent to our ceremonies being performed in their grounds. When the procession arrived at the cemetery it was halted outside, while the pall-bearers carried the body and deposited it in the grave. The brethren stood and looked on from afar,

and were not permitted to enter the grounds, as Masons, to deposit the sprig of acacia in the tomb of their deceased brother." What a disgraceful and intolerant record! The name of that village should be changed!

THE Masonic Mutual Benefit Society of Indiana is a success. Its payments are promptly made, and the expense of insurance in it is not over one-third that in the leading Life Insurance Companies. During the month of November \$17,090.40 were paid out to the four families, whose heads had deceased during that time, and up to date \$1,059,425.60 have been paid to the families of deceased brothers. The secretary says, "Since my last monthly report I have received and turned over to the Treasurer, twenty-one thousand dollars; making the amount received, and paid to the treasurer, since the last annual meeting, eighty thousand dollars."

Why can we not have such a society in Michigan? Funds paid would then go direct to the families of deceased Masons, instead of thribling the amount to enrich soulless corporations.

WHICH is the Mother city of Freemasonry in America? Just now a rather warm contest is going on between Boston and Philadelphia as to which city has the claim of priority in this matter. So far as we are informed Boston has stood unrivaled in her claim till very recently. The *New England Freemason* still maintains that Boston is the mother city and quotes *Appleton's Cyclopedia* in proof. The *Keystone* says the statement is incorrect, and continues, "The first Masonic Lodge in America was established in Philadelphia, in 1730, and not in Boston, in 1733, and we have the record for it. This Philadelphia Lodge was numbered 79 in the English Register, while the subsequently established Boston Lodge was numbered 126. An original printed copy of this Register (London, 1735) is now in the library of the Grand Lodge of Pennsylvania. We may add that we have other records, also. Bro. Benjamin Franklin's Philadelphia newspaper, the *Pennsylvania Gazette* of Dec. 8, 1730, and June 26, 1732, contain printed reports of the existence of Freemasonry in this city, and of the *meeting of our Provincial Grand Lodge here*, before Freemasonry was thought of in Boston." Not quite so strong, Bro. *Keystone*. How do you know what the Yankees of Boston were thinking about a hundred and fifty years ago!

THE MASONIC WIDOWS' AND ORPHANS' HOME of Kentucky, which was greatly damaged by a tornado during the early part of last summer is having its damages repaired, and it is the design of the Brotherhood in that Jurisdiction to put the institution on a better pecu-

niary basis than ever before. The following is the plan recommended by its finance committee:

The Home again comes before the Grand Lodge, but different from the stately appearance presented one year ago. The interesting beneficiaries are still there. The orphaned little ones yet look to us for protection. The cry of relief is heard from all portions of our jurisdiction, and the Directors' table is crowded with applications for admission to the Home; but the dismantled towers and ruined walls repel them. Must these things continue? Must Masonic charity still be frittered away in individual relief throughout the State, or shall all the distressed be gathered into one friendly haven and cared for together? The dignity, the power, the wealth of the Grand Lodge demand the rebuilding and completion of the Home. For this purpose we recommend the following plan:

That the Board of Directors of the Masonic Widows' and Orphans' Home and Infirmary issue their bonds to the amount of \$100,000. Said bonds to be for sums of \$100, \$500 and \$1,000, due thirty years after date, but redeemable after five years at pleasure. That these bonds be made to bear seven per centum per annum interest; principal and interest payable at the Masonic Savings Bank in the city of Louisville, Ky.; the interest to be paid semi-annually, for which coupons shall be attached to the bonds.

That the Grand Lodge indorse said bonds and assume the payment of the principal and interest. In order to effect this, we recommend that the following resolution be adopted:

Resolved, That the Grand Master, Grand Treasurer, and Grand Secretary be, and they are hereby directed to obtain from the Kentucky Legislature, as soon as it assembles in December, 1875, an amendment to the charter of the Grand Lodge of Masons for the State of Kentucky, empowering the Grand Lodge to indorse the bonds of the Kentucky Masonic Widows' and Orphans' Home and Infirmary to the amount of \$100,000, and empowering this Grand Lodge to assume the payment of the principal and interest of said bonds.

In order to meet the bonds aforesaid, we recommend that the following by-laws be adopted:

25. That in addition to the dues already paid to this Grand Lodge by subordinate Lodges, an assessment of fifty cents on each member of subordinate Lodges in this jurisdiction (except ministers of the gospel) is hereby made payable by said Lodges.

26. The Grand Treasurer, out of the funds arising from the assessment provided for by by-law No. 26, shall pay the interest of the bonds on the Widows' and Orphans' Home, indorsed by the Grand Lodge, semi-annually as it falls due, and shall invest the surplus each year in some safe interest-bearing securities, in order to create a sinking fund to meet the principal of said bonds.

Why should ministers of the gospel be excepted? In our opinion they should be so sustained in their labors of love and good will, that they could have the satisfaction of contributing their share for the support of such works of charity. Masonry teaches that all labor should be rewarded, and requires charity at the hands of all.

ANY Lodge wishing to purchase a first-class Orchestral Organ cannot do better than correspond with us. We are so situated as to give a first class instrument at a little over one-half the regular retail price. The instrument is entirely new from the factory, and warranted for five years.

THE RIGHT OF VISITATION.

Perhaps there is no subject, connected with Masonic Jurisprudence, on which Grand Lodges have held such diverse opinions as that of the right of visitation. This variety of sentiment did not obtain, among ancient craftsmen, as appears in the "Ancient Charges at the Constitution of the Lodge." And, indeed, up to the time when Mackey wrote his Lexicon of Freemasonry, the right of visit seems to have been considered an inherent right. Hence we find him thus explicitly putting down this matter in his Lexicon: "Every Mason, who is a *working brother*, that is to say, who is a subscribing member of a Lodge, has a right to visit any other Lodge as often as it may suit his convenience or his pleasure. This right is guaranteed to every Mason by the most ancient regulations." He here inserts an authority, and continues: "This regulation is explicit. It not only infers the right of visit, but it declares that the strange brother shall be welcomed." The doctor then shows that this right does not apply to resident brothers who do not affiliate with a Lodge and contribute to the support of the Craft.

Again, on page 29, of his Jurisprudence, the doctor gives us his Fourteenth Landmark, thus: "The right of every Mason to visit and sit in every regular Lodge is an unquestionable Landmark of the Order. This is called 'the right of visitation.' This right of visitation has always been recognized as an inherent right, which inure to every Mason as he travels through the world. And this is because Lodges are considered as only divisions, for convenience, of the universal Masonic family." The doctor adds that this right may be impaired or forfeited, which, of course, no one doubts—for even the right of membership may be not only impaired but forfeited, and end in expulsion. Our position is this; among our ancient brethren the right of visitation was held as an inherent right, and no brother, in good standing at home, could be deprived of visiting Lodges where he might chance to sojourn, he giving the usual tests of his membership. But with our Grand Lodges an innovation has sprung up, the legitimacy and utility of which may be questioned. Some of our Grand Bodies hold that the right to visit is not an inherent right, and that a member of a Lodge may object to the visit of a stranger, and keep him from the Lodge indefinitely, giving no reason therefor; and the stranger, nor any of his friends, nor the Master of the Lodge, has the right to ask the reason for the unexplained objection. And to our own knowledge this innovation on ancient Craft Masonry has worked more mischief than any or all others combined. And it strikes us that nothing could be hit upon, in the way of legislation on Masonry or Masonic rights, which could put a good brother, so at the mercy of a heartless enemy in our camp, as this. A stranger comes and knocks for admission into our Lodge. At

home he is in good standing, and knows not that he has an enemy on earth. The W. M. appoints a committee to wait on the visitor, and he is subjected to the usual tests, and is found correct, worthy and qualified. He is so reported, and is about to be received into the fraternal band where friendship and brotherly love prevail, when some member of the Lodge unexpectedly arises, and says "I object." Nothing further is needed. No reason need be given. An hundred brothers, good and true, must have their feelings shocked, because one member, for some whim or caprice of his own, simply utters the words, "I object!" In one instance, I wot of, a brother has been kept out of the Lodge a whole year in this way, by a brother who is less respected by his own Lodge than the brother whom he excludes. And to show the vindictive spirit of the objecting member, we need only state that a few months since, a worthy brother died, who was respected by all the neighboring Lodges, as well as by the particular Lodge of which he was a member, and all the surrounding Lodges were invited to attend the funeral of the deceased brother. This included the Lodge of the excluded brother, and thinking the hostility which had been manifested by the objecting brother would be laid aside for this solemn occasion, the brother who had been excluded came, in company with his Lodge, to join in the funeral rites over the grave of a departed Brother Master Mason. But what was his chagrin and grief when he was ordered to retire from the procession, and not enter the Lodge, because of the objection of the petty little tyrant who knew no more of generosity and good behavior than to object to the presence of a brother because of some whim of his own.

And thus this modern innovation upon our Ancient Landmarks is liable to constant abuse. If a member knows of a valid reason why a visitor should not be admitted, let him make it known, and if he does not wish to speak of it in open Lodge, let him at least communicate it to the W. M., who would be a proper judge as to its merits. If the objection be based upon any personal difference, no high-toned Mason would urge it, and a small-minded brother should be taught that the Lodge-room is the last place for the exercise of personal piques or jealousies. If the matter be a grave one, it certainly should be revealed to the Master, and in fact to the entire Lodge, that others may be saved from imposition from false brethren. And where a brother knows of good and sufficient reasons why a visitor should not be tolerated in the Lodge-room, he should move at once for his expulsion from the Order; for if he be unworthy to visit the Lodge, he cannot be worthy of membership in our noble fraternity. So though our ancient brethren, and so they made the Ancient Landmark of the institution. The Landmark worked better, in practice, than the innovation. But we have said more than we intended when we commenced this paper. We would like to hear from others upon this important matter. We have

sought the opinions of several of our older members, who stand high in the institution, and are pleased to know that their opinions are in perfect accord with our own.

THE GRAND LODGE.

Before our next issue will be distributed, the Thirty-Second Annual Communication of the Most Worshipful Grand Lodge of Free and Accepted Masons, of Michigan, will be convened, in the city of Grand Rapids. We have had no opportunity of meeting the Grand Master, and learning from him the state of affairs throughout the Jurisdiction; nor have we had an opportunity to canvass the matter with the Grand Secretary. We have called at his office several times for that purpose, but, unfortunately, found him from home at every call.

It may not be important that a synopsis of the important business that will come before the Grand Lodge should be referred to in these pages, although it strikes us as being well to prepare the minds of the W. M.'s; especially notes might be made, and hints given, which would, to some extent, qualify young Masters for the better discharge of duties which will soon devolve upon them. We will volunteer a few suggestions.

And first we would suggest that, in matters of legislation, and especially in the voting of donations, a greater economy should prevail in the use of Lodge funds. A few years ago our Grand Lodge had a liberal supply of funds in its treasury, now it is next thing to bankrupt, and a special tax has to be levied upon the Masons throughout the jurisdiction to prevent it from becoming entirely so! The question is asked on every hand, "What has become of the funds of our Grand Lodge?" This is an important question, which every Mason in Michigan has an interest in, and has a right to ask. It is a question which should be answered, and not sneered at. For the past two years we have been engaged in other matters, and are not yet well informed as to what has been going on. Previous to that we knew where some of the funds of the Grand Lodge went, outside of the usual current expenses. In several instances donations of \$1,000 were voted to Grand Masters, who performed just the same services which their predecessors had performed without compensation or donation. This was continued until now the Grand Master has a salary of \$500, which is fixed, as it should be, by law. We mention this to show where \$1,000 per year of the funds of the Grand Lodge went, for several consecutive years, which had a tendency to somewhat deplete the treasury of the Grand Lodge.

Looking over the report of the Committee of Finance, on Salaries, etc., published in the Transactions, 1875, page 71, we note the following,

which, in our opinion, needs explanation: "*Warrants for printing Transactions, and Compiled Laws, AND ALL OTHER EXPENSES \$4,340.63.*" What kind of a jumbled up report is this? What part of this large amount went for printing Transactions and Compiled Laws? Certainly not \$2,000, by considerable, we should judge? Here then is a matter of nearly three thousand dollars put down to the matter of "*AND ALL OTHER EXPENSES,*" which greatly needs ventilation. We do not say that this large amount may not be properly accounted for; but we do say that it is not satisfactorily accounted for in this report, and it is too large a sum to be passed over without an itemized statement as to how these funds were expended, and for what. We turn to the printed Transactions of 1874, and find the whole amount put down to the expense of printing, stationary and postage to be but \$1,327.47. Why should the expense of 1875 so far exceed that of 1874? It may be all right, but nothing short of a fair, full, itemized statement will satisfy our Michigan Brethren. And we cannot but hope that in the future such statements will be made, for in these times of rings and grabs, the people feel that they have a right to know just where the money goes; and more especially is this the case, when our Grand Lodge treasury is nearly empty. But a few years ago the snug sum of \$11,000 was carried over, after defraying all the necessary expenses; now we carry over the meager sum of \$657.91! This has the look of bad financiering to say the least.

Before closing we would add that all rings, made up to carry elections, and all electioneering for office, are unmasonic, and should be frowned upon. Nominations should be made in the usual way, and fair ballots taken; but electioneering should be reprobated. When rings are formed, *crush them*, and give the ringmasters no quarter.

All our W. M.'s have an equal right in the Grand Lodge. There, as in every place in Masonry, you meet upon the level. You have a right to be heard in counsel, and a right to vote. Go up to our Annual Grand Communication with a desire to promote the good of Masonry, and do your duty faithfully, without fear or favor. When the Grand Lodge needs your services, it will ask them; and then with zeal and fervency we trust that you will be found in your place, ready to serve in any station. But remember always, that he who humbly exalts himself shall be exalted.

Editor's Table.

RECENT severe illness of the editor disqualifies him for the preparation of matter which would have appeared in this number. He is now convalescent, and it is hoped that he will soon be able to stand at his post of duty.

THE next Annual Communication of the Grand Lodge of Michigan will be held in Grand Rapids, commencing Tuesday, January 27th.

WE understand that our old friend Bailey, of South Haven, ventured over to Breedsville recently, and had the coolness to visit the Bailey Lodge, where he was unexpectedly set upon and *caned*! Served him right! He is old enough to know better than to be out from home at late hours.

NOW is the time to make up and forward clubs for the current volume of the FREEMASON. We thank those Brethren who have already acted in our behalf, and hope to hear from others by each mail. Give us a club of twenty from each Lodge in the Jurisdiction, and then see what we will do for you in return! Brethren, try it!

WE recently received from Ivison, Blackman, Taylor & Co., of New York, a sample card of the celebrated Spencerian steel pens, which give us abundant satisfaction in the use, and we take great pleasure in commending these pens to our patrons. The card contained fifteen styles of pens, adapted to all uses, from the finest lady's pen, to the custom house and bankers' engrossing pen.

WE take great pleasure in calling the attention of our readers, who have any interest in musical instruments, to the advertisement of W. W. Kimball, found in this journal. Mr. Kimball has been at the head of the largest music store in Chicago for nearly twenty years, and has proved one of the most active, enterprising and reliable music dealers in the country. We have known him, personally, for nearly this term of years; have had dealings with him, and always found him *square*. If you want a piano or organ send to him for a circular.

THE *New England Freemason* for September has but recently come to hand, about three months behind time. Its editor modestly excuses the delay, by stating that other business has partially occupied his time, but reminds the brethren of New England that the journal is not more behind than are its patrons! Why is it that our best Masonic journals are so little read? Are Masons less intelligent than other people? It is a burning shame that so little attention is paid to our literature. Every Mason should take and read at least one Masonic journal.

THE January *Galaxy* contains the first part of a new serial story by Wm. Black, author of "A Princess of Thule," "Strange Adventures of a Phæton," etc., etc. It is called "Madcap Violet." The same number also contains a very important article on our National Surveys, by Capt. Chas. W. Raymond, and the "English Interregnum," by Justin McCarthy. Articles by Prof. H. H. Boyesen and Albert Rhodes are also found in the same number.

THE MICHIGAN FREEMASON.

VOL. VII.—FEBRUARY, A. L. 5876.—NO. IV.

JERUSALEM—HER RUINS.

S. W. HOOPER.

In all the antiquities of Masonry, there are none more closely allied to the interests of masonic hearts than those of the city and temple of Jerusalem.

This is not peculiarly true in the fact of her antiquity, but because of the sacred position and relation she occupied toward God ; because of the relation she sustained toward other nations, and because of the moral influence she exerted at that time, and continues to exert at the present.

If there be any moral virtue in a nation or individual it will not cease to exist at the death of the one, or the destruction of the other. It was this principle in the city of Jerusalem that tended to her perpetuity in the memory of man as much as the relation she sustained to God. It may be, and perhaps is, true that this fact grows out of that relation ; but certain it is that there was a great influence that clings to her memory as much in this age, as in that of her existence.

It really matters very little in Masonry whether the history of what is called legendary is real or not; enough is true that the location of all the prominent interests of Masonry is centered in that city. This fact adds to the interest in every article or address upon that history.

Jerusalem and her temple being the center of Masonic interest, her influence is very great ; indeed, there is not any mention of her name without calling to mind pleasant memories and thoughts concerning her.

Though hundreds of years have passed since the sad tale of her
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woes was first repeated and her destruction complete, yet many call to mind the history of those woes with a feeling of very deep interest. These memories of historic interest have generally had a tendency to make men better, and should lead men into a higher plane of action and usefulness.

The teachings of those historic incidents, whether brought to Masonic early history or by Masonic tradition, are full of the real elements of human life. Indeed, in some of the formulas of Masonry, there could be no better or more thorough instruction in human life. We have neither disposition nor desire to advance the Order above the Church, but there is one query that it might be well for us to examine, to wit: Why does the one give so much more prominence to this than the other? Masonry, while she does not extol, yet teaches the grand principles here taught, while the Church many times pays her but little attention. It may be argued that in the latter there are higher and grander principles than much of Masonry inculcates, but the very one who taught these to the grandest effect emanated from that city, and by a master stroke cleansed the entire temple, and it certainly would not be out of place that the place where the very foundation principles were inaugurated should be held up to the attention and honor of the world.

In ancient times this city was one of great commercial power, much as the metropolis of any country, having within her borders representatives from all nations of the world. In her ruins there are many evidences of her having a commerce with nations from every adjacent country and some far distant lands.

It may be a matter of interest that we trace some of the points connected with both the ancient and modern Jerusalem. There is a very great contrast between them; the present city being of a low, dingy and uninviting aspect, having few objects of interest except in the one fact of the hallowed incidents and history of ancient times. The old city, which, without doubt, lies buried far beneath the present surface, was, doubtless, a city of much magnificence, especially if we are allowed to judge any of her character from the temple or palace. It will not be presumed that there were any other such edifices, but there must have been some characteristics of correspondence, as in all cities and of all ages. In the ancient city there must have been a great profusion of wealth; if the spoil taken by her various conquerors is any way approximated to an estimate of her financial power.

In her architecture was a grand display of perhaps the finest skill in that direction. Her private homes were many times of a royal splendor hardly realized by moderns. Her palace and temple, in all their arrangements, were beyond the pen of description.

The city commanded a prominent position, and had, from her walls,

a grand view of the entire land, and was the center of a group of small mountains, which have become woven in the history of that age.

This grand and beautiful city was seventeen times destroyed during a period of fifteen centuries.

At one time her people were put to the edge of the sword, and the city consigned to the flames.

Twice she was completely razed to the ground. Twice her walls were battered to the earth. Her people became the captives of the adjoining nations.

Feuds, quarrels, dissensions and civil wars were her lot, and revolutions became an important part of her lamentable history.

By some strange fact or phenomenon, the ruins became covered as an heap, and a new people built their homes above them, and the places of interest became the home of the reptiles of the field.

Her first siege was fourteen hundred years B. C., a very memorable event in her history. She was a long time in the possession of the Jebusites, and though the powers of Benjamin and Judah were exerted for their overthrow, it was without effect. At one time David advanced against her with two hundred and eighty thousand warriors, but it was only after a long and tedious fight that he made a conquest of it.

During all the fifteen centuries she was continually engaged in war, a series of conflicts and struggles, and it would seem that after so many disasters and conflicts she would have succumbed, and her overthrow been complete; but each time she repletes her army, rebuilds her destroyed walls, and rising from the ruins of her former glory, starts again upon her march of progress; again her busy mart of commerce is all astir with life and activity. Her people were the captives of Babylonian tyrants, but though two generations nearly passed before they enjoyed a restored liberty, yet again they made the city to rejoice, and again restored the temple and all the vessels for the worship of God.

These many vicissitudes of that devoted city furnish to the mind of the lover of Masonry the great thoughts and valuable lessons of human life. We have in her national and individual history the conflicts and triumphs of life thoroughly exemplified.

Now when the sacred and national history of that great people, with so many other items of interest are brought before our mind in their solemn and impressive form, is there any wonder that we form an attachment for those objects of interest?

The court and cloisters of the last temple were finished about nine years B. C., the city at that time being under the power of the Roman government.

After the destruction of this temple the city was doomed never to re-invest herself with the splendor of the past. Her glory had faded. It mattered not how many future conquests she might have, she was

never to have her former glory again. What fearful disaster came upon her after that and covered her in heaps of ruins, history does not tell. But when we assert that this city now lies numbered among the buried cities, we enter upon the threshold of dispute. Nevertheless, discoveries of late date give conclusive evidence of the fact that the ancient city lies to a considerable depth beneath the present city; and many queer inquiries are made as to the manner of that accumulation that has so enveloped her, but no authoritative answer can be given, some supposing that other homes were built upon her ruins, while it is not an unreasonable assertion that the winds have carried the sands of the desert, and these combined have made the earth that is now above the city. Suffice it only to say that the present city lies above the ruins of the past.

At what time this accumulation began no one can tell. At what time the present city began its existence may also be very hard to determine; but enough has been developed to bring to light indubitable evidence of the former city.

The conquests of the Crusades, and the ruins, as discovered, furnish a theme of themselves.—*Voice of Masonry*.

A BRIEF BUT ELOQUENT ADDRESS.

[The following eloquent address by Comp. A. C. Robertson, M. D., read at the opening of Capital City Chapter, in the new Masonic Temple, at Albany, N. Y., we take from the *New York Dispatch*. It will be read with interest and profit.—ED.]

An estimable friend once said to me that it appeared to him that all there was to Freemasonry might be expressed by saying, "You favor me and I'll favor you."

I did not argue the point, for our great master, King Solomon, enjoined us to "leave off contention before it be meddled with." If he had desired to escape from his darkness into the light of Masonry, there were proper steps for him to take with listening ear, silent tongue and faithful heart, and it was not my province to enlighten him. If he meant that a paltry bargain was, in his estimation, the essence of Masonry, I wondered, the other day, what he thought of that imposing procession of Free and Accepted Masons that marched with orderly deportment and the mien of self-respect, manifesting to the world their mutual attachment by convening to dedicate this beautiful temple to the observances of Masonic mystery, and I wondered further what he would have then thought of his own remark had he known that every one of those clear-faced men had formally declared that uninfluenced by friends and unmoved by mercenary considerations, he had sought to cross its unknown and guarded thresholds.

Had he meant that Masonry comprehends in its wide scope the great principle of reciprocity, without which friendship were a mockery, then I could have no issue with him, for humanity, friendship and brotherly love do move us to do good to one another as we have the opportunity. Let the uninstructed think of us and speak of us as they may, yet it shall be ever grateful to our hearts, and we shall reasonably be proud, as

Masons, that our grand institution has come down to us through the ages, blending with the oriental fragrance of the rose of Sharon and the lasting freshness of the cedars of Lebanon the inspiring essence of the Divine injunction, "Whatsoever ye would that men should do to you, do ye even so to them."

You and I know what Masonry is, and its legends and traditions have a worth in our minds, that we cannot expect them to command in those who have no keys to unlock its treasures. You and I know what Masonry is, and we find in it a significance and an influence that give good cheer to our social natures, and make our moral natures objects of highest concern. Instruction was necessary for this, and it does not surprise us that the uninformed and thoughtless underrate and misrepresent our grand and sublime institution. Misconceptions of its lofty character and noble and pure purposes have found expression in sad days gone by—may we not hope forever? in prosecutions of the most merciless nature.

It was possible to torture and kill Masons, but Masonry could not be slain by the malice of bigots, the tyranny of despots, or the violence of parties. Calmly and patiently she sought her secret fastnesses, only manifesting herself, when prudence permitted, and serenely waited until the wrathful storms had spent their impotent rage, and the turbulent elements had quieted, and then, composedly, as if coming from refreshment to labor, and evincing a spirit of peace toward her unmerited enemies that was the reflex of the spirit of harmony that ever prevails among her supporters, she resumed the exercise of her functions. Such concisely is the history of Masonry. When persecuted in one place, fleeing in another, disappearing from observation to avoid blame, suffering wrong but doing none, she lived on, as she always will, accomplishing her consecrated mission, the grand object of which, as the illustrious Washington has well said, "is to promote the happiness of the human race."

Most of the forms and observances of Masonry have an inviolability, it is true, sacred to its members, as the secrets of home are to the family, but the fruits of its labors serve to let the outer world know how well ordered is its household. Masonry never boasts or makes ostentatious display of its merits, but life and character and property could testify eloquently to the shield and defense it has afforded; bitter distress could tell of the sorrows it has lightened; of tears it has wiped away; of mourning it has comforted; of want it has supplied; the inconsiderate could tell how friendly thoughtfulness has aided them, the erring how judicious and fraternal counsels have benefited, perhaps saved them, and enemies could narrate how they became friends, did Masonry demand the testimony for its vindication.

Then, too, may I not ask are we not conscious of the benefits that spring from preserving in remembrance and constantly recalling afresh before our minds examples of brotherly love, relief, truth, temperance, fortitude, prudence, and justice, that shine like great lights in the heavens, above the dark horizon of the far, far distant past? Could it be as nothing to us that we hold the cords electric that connect us with grand human hearts of ages ago—nothing that our hearts are filled with admiration and sympathy when all along those invisible wires, all down the centuries, leaps the stirring force of noble deeds, lofty ideas, and lives usefully spent, and that our emulation of their virtues sends the return current back again to be changed afresh with remembrance? Could it ever be as nothing that in our work here we add to all abstract teachings of the beauty and worth of the virtues, a frequent contemplation of living representatives of the noble examples of justice, and kindness, and goodness, that have made history and tradition instinct with great moral qualities?

Our lives are a mystery, whose exploration defies the attempts of anatomist and physiologist, and our minds are a secret that none by searching can find out; but this we do know, that we are related somehow to all about us, and our welfare and our happiness are largely determined by the nature of our surroundings, for we ourselves are at any time the resultant of what God originally made us and circumstances subsequently impressed upon us.

It is related of the great German poet, Goethe, that before writing his masterly drama of "Iphigenia," he imbued his mind, day after day, with the peculiarities of the Greek imagination by designing and contemplating the most finished statues, and so filled with conceptions and noble forms of ancient scenery and the harmonious loveliness of antique life, he succeeded in producing creations that were twin sisters of Grecian heroines and Phidian goddesses.

In a similar spirit we have subjected ourselves to conditions whose influence must work good in us, and bring good out of us. Here, within the mystic precincts of our ancient institution, where no sectarian difference enters to disturb, no political animosities to distract, and no carking cares to fret us, we may interpret its symbols, practice its precepts, and be impressed by its imposing ritual, and, when we leave, go forth with hearts imbued with faith, hope, and charity, with dispositions attuned to peace and harmony, and minds filled with admiration for learning and science, for industry and art.

Here may we study the architecture of self-improvement even to the building of temples fit for the indwelling of a holy spirit, learning to circumscribe passion within due compass, to recognize the level of all men in the providence of the Eternal Master, and so to plumb and square the individual interest of self as to make it part and parcel of the general good of mankind.

So shall we become more truly Masons and better men, controllers of ourselves, lovers of one another, and friends of our race; in our lodges humanizing our natures, and in the world exemplifying our principles.

WALK AND CONVERSATION.

There can be little doubt in any reflecting mind that, of all men in a community, Masons should be the most guarded in their walk and conversation, not only when abroad in the world, but among themselves, because long experience has taught us that a dereliction on the part of an individual Mason is not usually charged to his personal account as a sin of omission or commission, as the case may be, for which he is to be held accountable, but quite the contrary, it is put forward as the inevitable result of Masonic teaching and Masonic example, and thus in ninety-nine cases out of a hundred, the load is put on the wrong shoulders, and the institution is made to bear the burden that properly belonged to a single individual.

Masonry does not undertake, it should be understood, to make squares out of triangles, and it does not follow that because a rough, ignorant and uncouth man has been accepted and initiated, that he will at once forget all his inherent faults and weaknesses, and forthwith be-

come a model of gentility in action and in speech. Indeed no general system of discipline, no known code of ethics, has ever been able to make bad or perverse men permanently good without an earnest, conscientious endeavor on the part of the individual himself. So our first duty is to seek the initiation of those only who are innate gentlemen; not necessarily persons clothed in purple and fine linen, and faring sumptuously every day, but men whose instincts are refined in character, and who revolt naturally at conduct unbecoming an association which strives, through its adepts, to illustrate the higher and better thoughts of earnest, upright men. We cannot better state what we wish to say on this point, than by quoting the language of M. W. Bro. Pratt, of California, who, in course of an address to his Grand Lodge, says:

"The Mason is required to be a gentleman, at all times and in all places, and the common use of coarse, profane, and vulgar language, is utterly inconsistent with that character. So, also, there is an ancient tradition, to which we have all listened with rapt delight, that Masons are linked together by an indissoluble bond of sincere affection, and this is supplemented by the vow which you have all uttered — not to injure one another in person or *good name*. Let me remind you that of all things human, character and reputation are the most delicate and sensitive, and their loss a calamity most to be deplored. The light and flippant way in which we too often, in a moment of disappointment or vexation, apply to our brethren coarse and opprobrious epithets, is an evil which calls loudly for correction, and which we cannot be too prompt to abandon. The slanderer's tongue is more venomous than the serpent's tooth, and the wrong he inflicts is of all the most incurable. I know you will concur in the views I have expressed; but something more is required of you. Precept is commendable, but example, practice, and discipline must unite to correct the evil. The Masonic Fraternity ought to represent the intelligence, the influence, the manhood, and the gentility of the Commonwealth, and in your hands lies the power to make it what it thus ought to be."

This, of course, fixes the standard somewhat higher than the common level — on such a plane, indeed, as few men in this work-a-day world ever attain; but it is the true doctrine, nevertheless, and if few or none of us ever reach it, we should none the less strive in that direction, and make what progress we can upward and onward.

The underlying sin common to all men is the disposition to attribute unworthy motives to the man or the men who have said or done something displeasing to us as individuals, or in opposition to the views we have entertained, with as much sincerity and honesty of purpose as those opposed to us. Either mentally or publicly, we attack, not the arguments or philosophy of those opposed to us, and entitled by every consideration of fairness to the same immunity from unworthiness as we claim for ourselves, but their motives for doing what they have, and in doing so we belittle ourselves as well as the institution we represent.

The history of every great and important undertaking connected with Masonry will, when examined, exhibit specimens of this sort of thing, and show those who have most earnestly and unselfishly endeavored to promote the real work of the craft have been not only misunderstood, but that their ideas and designs have been completely distorted, and their motives given a coloring that has never entered into the minds of the individuals themselves. Fortunately, the Great Architect appears to have created some men for the express purpose of undergoing such trials; but, in His infinite wisdom, he has also given them the patience and perseverance to overcome such obstacles, and to wait until time has justified them and their acts.

Nevertheless, the fact still remains that the great evil of our special intercourse is the want of due consideration one for another, and the tendency to mistake individuals for doctrines and laws. Clearly it is our duty, not only as individuals, but as an organization, to deal with this essential weakness in our common nature by endeavoring to fortify ourselves against it and learning to judge others by the standard we should like, under similar circumstances, to have applied to ourselves. If the reasons put forth for any action by a brother or an organization are not sound in law or principle, let us bend our energies to demonstrate the unsoundness of the law or the principle, and join hands in securing its repeal; but at the same time let us, as Masons and as gentlemen, abstain from imputing designs which, in the very nature of things, are beyond our ken, and the doing of which derogates from that elevated walk and conversation which should distinguish the sons of light.—*Dispatch.*

CONNECTION BETWEEN THE FREEMASONS AND THE EARLY TEMPLARS.

One of the great stumbling-blocks in the way of Masonic Archæological studies is, and has been, the "vexata quæstio" of the connection (if any) between Freemasonry and the old Knightly Orders. Whenever the history of English Freemasonry is re-written, and it will have to be some day, this point will have to be alike fully discussed and deliberately decided. At present it is simply a great "debteable land," on which Masonic students may and do skirmish continually, on which they may even fight a good fight, but nothing comes of either, and we go back unconvinced to our favorite theories or individual prepossessions. It has been often stated, for instance, that all the three great Knightly Orders, the Templars, the Hospitallers, and the Teutonic Knights, had a form of Masonic reception and symbolism, and an esoteric bond of union and of teaching. Bro. Findel utterly denies the fact as regards the Teutonic Knights; there seems to be the gravest

doubts in respect to the Hospitallers ; but it is alleged that there is some evidence as far as the Templars is concerned. Let us see, then, what is our available and direct evidence. We think that there is plenty of evidence to prove that the Templars had a " *secreta receptio* " over and above their ordinary one, though what it was we have not yet sufficient data to decide. In the great inquiry at Paris, which began April 11th, 1810, it is no doubt admitted by many of the witnesses partially, and by some distinctly, that there was this " *illicita receptio*," or *secreta*, after the Chapter of Reception was closed by the Preceptor, and that it was an innovation introduced from the East by the G. M., Wm. de Beaujeu, and that it was intended originally as a proof of devotion, as a test of courage. One witness, the 121st, Antoine Sicci de Verceil, Notary, Apostolic and Imperial, not a member of the Order, makes a long statement to the commission. He declares that the Freemasons had a " *secret*," which he terms " *Honteux*," and that Guillaume de Beaujeu was a " *passant l'auteur des innovations dans l'ordre*." It is a little noteworthy, perhaps, that Jacques de Molai defended Beaujeu, though long dead, before this very commission, for being too friendly with Saladin. We note this because some of us will recall Ramsay's original theory, that the Knights Templar learned Freemasonry in the East, from the Eastern Lodges then extant. The only witness, out of 231, of anything like a Masonic ceremony is the 35th witness, Tilley, a serving Brother. The French editor of these documents says, (translated): "He relates his reception with circumstances which resemble those of Freemasonry." That is to say French Freemasonry, and of some of the foreign grades. "Repeated entreaties for admission, exhortations to reflect, warning as to the fatigues, privations, and dangers. Repeated sending back to solitary reflection. Summons three times." But this is all. And though we have read carefully the proceedings in England, all that seems to be substantiated is, that the reception was at night, in the chapel, and that none but Knights were present or near. There is no further evidence that we are aware of any Masonic ceremony, and yet we do not say that none exists, or that the question is as yet absolutely decided, one way or the other. For it is just possible that there was a connection after all. The Knights Templar are said to have been "Patrons" of our Order, and as they were great builders, and found the guilds existing with their secret teaching and inner bond of union, so it is just possible that they did add a form of " *secreta receptio* " to their original "rule," which, innocent in its first idea, and harmless, became afterwards perverted to bad purposes. Not that we believe the allegations against the Templars in their "hideous nakedness," as some one has said ; we fancy that their principal crime was being rich, and perhaps they owe somewhat of their fall to their pride and overbearing disposition latterly. Be this as it may, it is much more likely that the Tem-

plars took Freemasonry from the guilds than that the guilds derived it from the Templars. We are then inclined to believe that there was a connection between the Templars and the Freemasons, though what it was has yet to be distinctly shown. There is still an Order in Paris called "L'Ordre du Temple," which professes to come down direct from Jacques de Molai, but whose historical reality is by no means clear. The so-called Charter of Larmenius, which no one has seen, is generally believed to be a "fraus pia," and to be actually the creation of the last century. The evidences that we have seen of its genuineness and authenticity put forward by the Order itself do not convince us of its truth, just the contrary. The wording of the Charter is not like that of the early 14th century verbiage, and we fear that without better proof we must regulate it to the "limbus" of Masonic fiction. There is an Order in Scotland called the "Royal Order," professing to date from Robert Bruce, but, as we understand, its evidences do not go beyond the last century. It would require a good deal of strict historical proof to accept so early a date, though we are open to conviction. The Masonic Knight Templar, as they were once called, "The Priory of the Temple," as they are now called, are clearly the production of the last century. The Baldwin Encampment cannot substantiate its claim to long antiquity, as once alleged, as its very name incontestably proves. We shall not be wrong in saying that in the south of England the Masonic Knight Templar cannot go back beyond 1750 at the earliest, if so early, and that in the north not beyond 1780. Such, then, is evidently the position of the "Knighly Order Question." We do not suppose that any Masonic writer will now adopt a former theory of "Templar perpetuation," because the result of archæological research has been to demonstrate undoubtedly the late and not early creation of the so-called Knighly Grades, all being the "outcome," in fact, of last century theories and practice.—*London Freemason*.

HE who is fit to enter our Lodge should be a lover of symbolism; but so many men, very good in other respects, are utterly deficient at this point. Such should never be permitted to enter a Masonic Lodge; for that which to us is so beautiful, is to them insipid and meaningless; and if they come among us, ten chances to one if they do not turn away in disgust, and either relapse into indifference, or eventually be found among our most active and bitter opposers. We might as well expect to organize a successful choir out of persons who have neither taste nor voice for music, as to build up a successful Lodge out of those who are incapable of appreciating symbolic teaching.—*M. W. Charles Griswold*.

THE OLIVE DOOR.

BY ROBERT MORRIS.

Tune: *Auld Lang Syne.*

No more to grieve for pleasures gone;
 For broken hopes no more;
 We leave the outer world forlorn,
 And close the Olive Door.

We gather round the altar here,
 With spirits gone before,
 And join the hand, in union dear,
 Within the Olive Door.

The tree of peace, whose holy leaf
 The gentle Tyler bore—
 It ranked in Eden's bloom the chief,
 And made the Olive Door.

We gather round the altar here, etc.

When brother hands on Aaron's head
 The holy oil did pour,
 The Olive, of his fatness shed,
 And made the Olive Door.
 We gather round the altar here, etc.

And may we find unfailing Peace,
 And Plenty's utmost store;
 May God His plenteousness increase
 Within the Olive Door.
 We gather round the altar here, etc.

IN HOC SIGNO VINCES.

REV. H. A. GOULD.

CHAPTER III.

"Good evening, Miss Clinton." It was the voice of Warder. Of course, he was the first upon the ground, and eager for a renewal of the contest. "I hope that we shall not detain you so long as we were compelled to do last evening."

"Give yourself no uneasiness on that score, Mr. Warder. I can sit the night out without weariness, if you give us such an appetizing melange as was served for us last night."

"I can venture no promise, save that I shall endeavor to sustain a candid equilibrium, and defend my position with such suitable weapons as may be at hand. I have some curiosity, by the way, to learn how the Judge was affected by the last controversy. Has he committed himself either way?"

"Not to any considerable extent. I have tried to draw him out; but he says that he shall occupy the position of 'armed neutrality' until the close of the contest. This much he did say, however, as soon as you were gone, last evening, that our Pastor must be more skillful in conducting and defending his cause, or he would certainly lose it."

"Perhaps so; but he will not yield until driven from his last ditch, there being so much at stake. Where there not a certain young lady behind the Masonic curtain he would even now be ready for a truce. With him it is a double victory or a twofold defeat; and with his antagonist it is not much less than this. But, our friend is coming. Have you a Bible at hand? It may be needed. *'In hoc signo vinces.'*"

"Good evening, Brother Warder," said the Parson. "You are on hand, and ready for business, I find."

"Quite ready, I thank you. Let us waste no time on preliminaries, but proceed to the work before us. The point we are first to consider is your declaration that 'Masons reject the Bible, and disown the Saviour of the world.' You remarked that you 'could easily prove this declaration, and should call me as a witness.' I am ready to take the stand."

[Judge Clinton entered, at this point, looking serious and thoughtful, and could not fail to notice that his Pastor was greatly embarrassed about something.]

"You have stated the proposition correctly, Mr. Warder," said the Parson. "Perhaps it ought to be slightly modified, but I will let it stand."

"I will consent to any modification that you may indicate, Mr. Bower."

"Thank you; but we will let it stand in its present state; and if I sustain the point, as I expect to, the victory will be all the greater. As my witness, then, you will remember the recent lecture at the City Hall by one of the shining lights of Masonry?"

"Yes, sir; I remember that a Masonic lecture was delivered at the Hall; but I cannot vouch for the brightness of the lecturer's light. On the contrary, I thought him in need of a good deal more light than he appeared to enjoy."

"Well, do you remember his giving utterance to these sentiments: 'The only Bible, the only Lord, the only Saviour that man needs, is found in Masonry. To the tenets held and the doctrines enunciated by the Lodge, I am perfectly content to commit my hopes for the future?' Now, sir, if that be not a rejection of the Bible and disowning the Savior, I do not know what would constitute such crimes. You remember these declarations, do you not?"

"I do distinctly recollect that he gave vent to something of that kind—perhaps the precise language you have quoted. And now I wish to inquire whether that is the evidence upon which you rely for a favorable verdict?"

"In the name of all that is great, is not that sufficient?"

"For me it is not; nor will I allow you to hold me or the Order to which I belong responsible for that man's utterances, nor for the rampant fanaticism and indigestible vagaries of any individual."

"But I do hold you, and all of you, responsible for that man's utterances. Did he not speak in the name and as the mouth-piece of your Order? Does he not traverse the country, and harangue the people by virtue of the commission granted him by your Grand Lodge?"

"No, sir; he is not so much as known to the Grand Lodge, and has no more au-

thority to represent or champion that body than you have. He is a mere adventurer, and is alone responsible for the sentiments he utters and the sensation he creates. The same force of logic that would fasten responsibility upon me for that man's balderdash, would fix accountability upon you for the horse-stealing proclivities of our late brother, Mr. John Doe—would place you upon the same platform with Mr. Richard Roe, another of our brethren, who depends upon the bare fact of church-membership for eternal salvation, without any reference to a changed heart or an atoning Intercessor—would force the great Baptist brotherhood to share responsibility with the single member who assumes that the only way to heaven is through the narrow door of close-communion—would compel all Methodists to take seats by the side of the few who hold to the dogma of absolute sinless perfection, and that none save the sinlessly pure can go to glory—would necessitate upon entire Christendom the conviction entertained by the fractional few, that the only way by which to escape the fires of the future, are found in garments dripping with the waters of Jordan—would pull down the whole Christian ministry of the land to the level of some adulterous or otherwise unworthy black sheep (or goat) that by some means had gotten into the fold. You see, Brother Bower, your logic proves too much; and '*qui nimium probat, nihil probat.*' So that, if you have any other specifications in your bill of indictment, let us have them."

"Very well, Mr. Warder; another charge that I bring against your Order is that its ritual, forms and ceremonies are repulsively nonsensical, shockingly irreverent, and flagrantly unscriptural."

"How do you know all that, Mr. Bower? You do not know it. You cannot know it; for it is unqualifiedly untrue. If you have ever read the 'ritual' as you term it, you know your statement to be untrue. If you have not read it, you are equally culpable. Now, I undertake to say that no society, no organization, with the possible exception of the Christian Church, incorporates more of the Word of God into its rites and ceremonies than the Order of Ancient Free and Accepted Masons; and here is the evidence. Look at this Manual; then tell me what becomes of your wild declaration. Look at this quotation, for example, the 13th Chapter of First Corinthians. Look, then, at these words: 'Behold how good and how pleasant a thing it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life evermore.' Then behold these copious extracts from Genesis, Exodus, Numbers, Deuteronomy, Kings, Chronicles, Psalms, Ecclesiastes, Isaiah, Ezekiel, Amos, Haggai, Zechariah, Matthew, Mark, Luke, the Acts, Hebrews, James, Ephesians, Revelation. Where then is your objection, Mr. Bower?"

"Ah, Mr. Warder, it is an easy matter to quote Scripture. The devils can do that. But what do such quotations amount to among men whose unquestioned teachings controvert them, and who use them as a cloak for immoral and irreligious purposes? This, too, I charge upon Masonry: It is essentially a godless, self-consulting and self-promoting institution, at whatever expense to others."

"And your statements in this regard, sir, are self-invented and self-condemning, and uttered at the expense of truth and decency, as I shall now prove. Masonry does not claim to be a religious organization; but it does claim, in the language of this book, to be a 'Moral Order, instituted by virtuous men, with the praiseworthy design

of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures—founded on liberality, brotherly love, and charity. It is a system of morality, veiled in allegory, and illustrated by symbols. Truth is its center — the point whence its radii diverge — pointing out to its disciples a correct knowledge of the great Architect of the Universe, and the moral laws which He has ordained for their government.' Take next this quotation, from our opening ceremonies: 'Let us ever remember that the great objects of our association are, the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor and ourselves.' Now have this, from the ceremony of installation: 'The Holy Bible, that great light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.' That will do. An 'immoral, irreligious and godless institution,' did you say, Mr. Bower? 'Oh, the rarity of Christian charity!'

"But, Mr. Warder, you will at least acknowledge that Masonry, in all its branches and departments, scouts the importance of prayer; and that, being of Jewish origin, it ignores Christ as the Savior?"

"No, my dearly beloved, but badly-humbugged brother, I cannot make any such acknowledgment without inexcusable self-stultification and an utter and base disregard of truth. If not wearied of refutation, please look once more at this book of standard authority among Masons. Read these lines: 'Prayer is an ancient and beautiful custom of the Institution. It was the custom practiced of our ancestors. It is enjoined by the Constitutions and cannot, with propriety, be omitted.' See this, too, from one of the opening charges: 'James, the servant of God, and of the Lord Jesus Christ,' etc. And also this, from an opening prayer: 'Grant this, O merciful God, through Him who is the resurrection and the life, thy Son, our Savior, Jesus Christ.'"

"That, surely, is abundantly conclusive," said Judge Clinton. "I had not even the most distant idea that Masonry occupied so commanding a position. My impression is that it would now be in point to introduce a new feature into the discussion."

"Just as Brother Bower pleases about that," said Mr. Warder.

"I certainly have no objection," responded the Parson; "and I want you to clear your Masonic skirts of innocent blood if you can."

"Very well; show me a single drop of the reddened fluid, and I will make the attempt."

"Then, as in my sermon on Sabbath evening, so now, I charge that the Masons murdered William Morgan, and that the skirts of every Mason to-day are baptized with his blood."

"In the name of Arabian Knight errantry, is that the best you can do, Brother Bower? Must you go delving among the tombs, to bring forth that lacerated body whose good old soul has been marching on these fifty years? This is altogether too antiquated an illustration. In the name of Mark Twain, I demand more modern blood-drippings. So, as Mark puts it, 'if you've got a nice *fresh* corpse, fetch him out!'"

"That murder is sufficiently fresh in the memories of the American people, Mr. Warder. You need not attempt to turn it off by ill-timed drollery. That is too thin a method of argumentation. I doubt not there are newer instances of bloody atrocity

perpetrated by your notorious band of secret conspirators. But until you purge yourselves of this infamous transaction, you need not seek 'fresh fields and pastures new.' *Ab uno disce omnes.*"

"Learnedly spoken, my brother. But if you insist upon the application of that old Latin rule, and gauge the qualities of the great Masonic Brotherhood by a single alleged transaction, itself a half century old, and unsupported at that, by evidence that would justly condemn a Kansas grasshopper, I trust that you are prepared for a like application of the rule to other and cognate matters. Thus the entire race of men are to-day justly chargeable with eating that forbidden fruit in the garden of Eden, upon the principle that—"In Adam's fall we sinned all." Tramping through the centuries, and coming a little nearer to our own, your rule would stain the garments of all men living with the crimson streams that flowed from Calvary's tragedy nearly two thousand years ago."

"The garments of entire Judaism are so stained," interrupted the Parson.

"Granted, if you choose; but that is a self-invited retribution. 'Then answered all the people, and said, His blood be on us, and on our children.' Such was the insane and horrid acclamation of that 'peculiar people.' But why confine this retributive visitation to Judaism? Are we not all branches of a common parental stock? Has not God 'made of one blood all nations of men?' You tell me to purge my garments of Batavia's blood; and I demand you perform a like service with respect to Calvary's blood. The one demand is quite as pertinent as the other. The whole matter lies just here, Mr. Bower. You allege that Morgan was murdered by Masons. I deny the allegation; or, for the purpose of easing and simplifying your position, will admit it, and then demand that you conclusively demonstrate that guilt attaches to the whole Masonic Brotherhood because of an act committed by a handful of Masons in a remote part of the country; or, in the absence of such demonstration, that you point to a recent and well-authenticated act of criminality against human or Divine law, for which Masons are justly responsible. Now, do each or either of these things, or confess judgment, pay costs and quit the court."

"I am not ready to withdraw from this examination just yet, Mr. Warder. Your demands upon me are most unreasonable, as you would have me, in my unaided capacity, do that which the officers and criminal courts of New York were unable to do, *i. e.*, fasten guilt with unerring certainty, upon the very parties at whose hands poor Morgan fell. How can I at such a remove from the field of blood, single out the perpetrators of a crime that was planned in secret, and executed in the darkness of midnight?"

"But in your 'sermon,' Mr. Bower, as you persist in calling it, you stated that the Masons were conclusively proven to have murdered Morgan. What was 'conclusive' then, ought to be 'conclusive' now. If you have no evidence on which to base such an allegation, say so like a man, and do not make a bad matter worse, by adding insult to injury."

"Why, Mr. Warder, scarcely any one knowing anything about the matter doubts the accuracy of the facts I have stated. The unbroken and harmonious traditions of half a century should be accepted as evidence in such a case."

"No, sir; traditions and conjectures cannot be received as evidence at all, in such an investigation. Their bearing upon the case does not amount to a feather's weight. Your asseverations were positive and unqualified; and your evidence, to be satisfactory, must partake of the same characteristics. But this is lacking, and

always will be lacking'; and, though painful to me, and harsh to you the declaration, I am bound to affirm that you stand convicted of bearing false-witness concerning a matter of which you know nothing, and, from the very force of circumstances, could know nothing."

"*Fulmen brutum*, Mr. Warder. I can listen with the utmost composure to that sort of language, remembering, as I cannot fail to do, the source of its emanation. Were such utterances applied to me by any other than a Mason, the spirit of resentment might tempt me. But made up, as Masonry is known to be, and always has been, of shameless charlatans, unprincipled adventurers, and even worse characters, its denunciations and anathemas fall powerless at my feet. It is a species of cheap and harmless thunder that I can afford to treat with contempt."

"Nothing like being cool and philosophical, my esteemed brother, in the treatment of such matters. Your spirit is worthy of emulation—by such as cannot do better. Here, then, is an organization whose existence is almost if not quite coeval with that of the human race—certainly the oldest organization in the world, which has extended its workings and its benign influences to nearly all parts of the globe, and which has been in full operation in our own country fully one hundred and fifty years; and though made up, as you allege, of the basest kind of men, yet in all this history, running through mighty centuries, and in all these operations, so wide-extended, you have been able to indicate only a single irregularity, and have most ingloriously failed to establish even that! My brother, you are not posted. 'Children should not handle edge tools.' But I would not have you understand me to assert that all things and all men connected with Masonry are pure, lovely, and of good report. Irregularities do occur. This is unavoidable. Bad men sometimes, despite our utmost precautions, do manage to get into the order, and, as they may be able, make use of it to accomplish their own purposes—precisely as some men, despite your best efforts, do get into the church, only that they may 'steal the livery of heaven to serve the devil in.' The great body of church members are no doubt honest, true, sincere; and we claim the like to be true of our Order. It is *not* made up of 'charlatans and adventurers,' I am happy to inform you, and as you are probably glad to be informed. On the contrary, it has numbered among its members, as it numbers now, many of the best men that have lived, and do live. Abbots, prelates, bishops, clergymen of almost every denomination, (and a very large number of them, including Presbyterians,) presidents, (commencing with Washington,) senators, congressmen, governors, judges, as well as mechanics, the artisan, the farmer, the day-laborer—such have been, and such are the forces that rally around the Bible, the Square and the Compass. And we are marching along gradually and triumphantly."

"And with the prospect of soon reaching the terminal point of your march, if I correctly interpret the presaging of the times," rejoined the parson. "I can distinctly trace the handwriting on the wall—'thus far shalt thou go, and no farther.' The American people have now taken this whole question in hand, and their rebukes and displeasures will no longer be administered in homeopathic doses. The little cloud, no bigger than a man's hand, that was seen when the Anti-Secret Society Association was formed, is rapidly spreading itself all over the face of the sky. The late meeting of the association was more largely attended, and the proceedings more harmonious and hopeful than any that had preceded. The judge here was a member of the Committee on Resolutions, and he can attest the earnestness and determination everywhere manifested in the meeting. We had our presidential candidate two years ago,

and shall have one or two years hence. And more than this, we mean to fill all public offices with the opponents of all secret combinations, and by all means in our power crush out and trample down these unhallowed, gangrenous sores on the body politic."

"Now don't, Bro. Bower: please don't! We are not ready for such rash and cruel physicking, and in allopathic doses at that. Still, your threats of Masonic annihilation through the instrumentality of the ballot-box are not very alarming. The logic of the vote-weapon has been resorted to before, but the instrument did not pay first cost to the logicians. Following and in connection with the 'Morgan excitement,' a party of your ilk was organized in New York, in 1827; and soon similar organizations were effected in Vermont, Pennsylvania and several other States. In Vermont it secured a temporary foot-hold, and in Pennsylvania it once succeeded in the election of a Governor, in consequence of the rending of the Democratic party over some local issues. But as a party it soon 'stepped down and out,' and has never since risen to the dignity of a foot-ball; and if your party shall achieve a more brilliant fate in the future, it will be first necessary for the American people to unlearn that primary and most important lesson in social and political economy: 'MIND YOUR OWN BUSINESS.' The *flat lux* has gone forth; nor shall it be recalled until all lands and peoples are emancipated from the dark thralldom of ignorance, superstition and bigotry. '*In hoc Signo Vinctes.*' And now, Mr. Bower, since you have compelled me to journey with you all the way from the pulpit to the ballot-box, and from the ponderous utterances of Scripture to the realms of gibbering gasconade; and having failed on your part to establish so much as one proposition of the many so blusteringly hurled at your congregation, I have no further use for you, and must bid you a respectful good night."

And so terminated the controversy between these belligerents, and they departed, the one betaking himself to his study, at the church, humming, by the way, the plaintive words—

"How tedious and tasteless the hours,"

and the other, wending his way homeward, whistling, *en passant*, the popular air—

"John Brown's body lies mouldering in the grave."

"Now, father, the verdict?" said Agnes.

"Why, the verdict has been rendered, daughter."

"Rendered! By whom?"

"By Mr. Warder, to be sure. Did he not say that our Pastor had failed to sustain a single allegation of the many that composed his formidable bill of indictment? Nothing could be truer than that declaration. Of the numerous causes that have come before me for adjudication, I cannot call one to mind in which the evidence, argument and equity have been so thoroughly with the defendant as with Mr. Warder in this case. The law, or even the Gospel, would be more legitimately that man's sphere than dental surgery."

"Father, you surprise me with such remarks. I would not be more astonished should I learn, some day, that you had joined the Masons."

"In order, then, that such astonishment may be avoided, you will do well to prepare yourself for that event, as it is my purpose to become a Mason, with the least possible delay; provided, of course, they will be kind enough to admit me to their Fraternity. Never, in all my life, have I been so egregiously deceived in regard to any matter as to those things pertaining to Freemasonry. Mr. Warder has performed

for me a service, in removing the scales of darkness and prejudice from my mind, for which I shall never cease to be grateful."

"He certainly succeeded in elucidating his points very clearly, father; but I was sorry to see him exhibit so much warmth and temper at times, as the discussion progressed. His closing remarks to our Pastor, 'I have no further use for you, and bid you a respectful good-night,' accompanied by that profound and disdainful waving of the hand, were especially unkind, and stung Bro. Bower to the very core of his heart."

"But, daughter, to quote your own words, used last evening, you should 'consider the provocation.' My wonder was that Mr. Warder should manifest so little warmth, and remain so calm and dignified, under such a shower of invective, and such an array of unfounded allegations, so personal in their necessary application. Self-possessed as I ordinarily am, Mr. Bower's course, pursued towards me, would have roiled all the vinegar, and stirred up all the bile in my body. Charity, however, bids me hope, if not believe, that he meditated no insult or abuse. But the truth is, he was crowded into close quarters, and being firmly held there by Mr. Warder, he could only, cat-like, scratch and bite, there being no room for blows. Like myself, Bro. Bower drank in enmity to secret societies from the parental breast. His prejudices have grown with his growth, and strengthened with his strength; and his exhibition this evening, as well as last evening, was the natural outcropping of early education. I am therefore prepared, to a certain extent, to sympathize with and make allowance for him, having all my life trained in the same company, and under command of the same officers. But he is still young, and has time to learn. My advice to him will be, that he hereafter eschew his secret-society hobby, and adopt as his own the language of the Apostle, 'woe is me if I preach not the Gospel,' at least until such time as he can intelligently and logically discuss a question that is now as far from his stock of information as thorough intimacy with an unknown tongue."

"And I hope that he will follow your advice, father, for his own sake, as well as the sacred office he fills. Bro. Bower preaches an excellent sermon; and it is a pity that he should allow his great usefulness to be impaired by these side issues."

[TO BE CONTINUED.]

NON-AFFILIATION, DIMITS, &c.

As Masonry has been worked, in many Jurisdictions, it strikes us that injustice has often been done to non-affiliates—especially to such as have recently severed their membership, and are for the time being out upon Dimitts. It is held that they are not entitled to aid from charity funds, nor to join in Masonic processions, nor to visit any given Lodge more than from once to three times, nor to the honor of Masonic burial. While it is conceded that all jurisdictions do not deal with equal rigor with non-affiliates, yet the above are said by Chase, in his Digest of Masonic Law, to be well settled points. So well are they *settled*, that more than once have we known the worthy dead dishonored, and the living outraged in every refined and sensitive feeling, by their too rigorous enforcement.

Let us have an instance in point. A few years ago, a Brother Mason came into this jurisdiction from one of the Southern States. He came with his Dimit of recent date in his possession, and after a brief visit with a brother, he intended to look about, and find himself a home within his means of purchase, on which to settle as a citizen of Michigan. He was in feeble health when he came, and while visiting his brother was taken severely ill, and needed the aid and sympathy of his Masonic Brethren. Visits he occasionally had, and no doubt the sympathy of those who called upon him. But he was not long a charge upon his friends, for his disease took an unfavorable turn, and he suddenly died. Being a zealous Mason, it was his desire, expressed to his brother, and the Members of the Craft who called upon him, to be buried by the Masons. His family, and brother, who, as we remember the matter, was also a Member of the Order, joined in the request. But all were much chagrined when informed by the W. M. of the Lodge near where he died that *he would not dare to grant the request of the deceased, because he was a non-affiliate!* It was granted by all that deceased had been a worthy Member of the Craft for many years, and in no case had brought any reproach upon it; but he was a non-affiliate, and therefore not entitled to the honor of a Masonic burial! It is no wonder that such action on the part of a Masonic Lodge should be severely criticised, not only by the family and friends of the departed Brother, but by the outside world as well.

Now we hold, that under circumstances like these, this Brother, during his last illness, was entitled to the same tender care and aid, had it been needed, as though he had been a Member of a Lodge in this or any other jurisdiction; and it is a stigma and reproach to the Lodge, and its ignorant, blundering Master, that Masonic duty and obligation so apparent, were not promptly and efficiently performed.

A non-affiliate, out on Dimit, *because he is changing* his location, should be entitled to all the rights and benefits of Masonry, for a reasonable time, at least, and until he can find himself a desirable location, and form a new home, when he should seek Lodge Membership in the usual manner.

To exhibit the summary manner in which some jurisdictions deal with non-affiliates, we give the following quotations:

"Any person who does not contribute to the funds, nor belong to some Lodge, shall not be entitled to join in processions, to receive assistance, or Masonic burial."—[*Const. Minn.*]

"No Brother residing in the Province, and not affiliating with some Lodge, shall be entitled to the benefit of the benevolent fund for himself or family, to Masonic burial, or to take part in any Masonic ceremony, public or private, nor entitled to any Masonic privilege whatever; nor can he be permitted to visit any Lodge in the town or

place where he resides more than once, during his secession from the Craft."—[*Const. Canada.*]

Here we have the flippant and too loose manner of by far too many of the Constitutions, edicts and resolutions of our Grand Bodies in reference to non-affiliates. This last Constitution speaks of the non-affiliate as a "brother," and yet in the same sentence regards him as a "*secessionist from the Craft!*" If he is out of the Craft he is no longer a Mason, and is accountable to no Lodge for his conduct. In such case he is no more a "brother" than is a profane. But the truth is, a non-affiliate is not out of the Craft, but for the time being has no Lodge membership. He is a Mason as much as he ever was—a Mason-at-large. His status is widely different from either a profane or an expelled Mason. And it will be noticed by the careful reader that in the above legislation not a particle of distinction is made in regard to cases which may be as dissimilar as light and darkness. A brother may have just arrived at his place of residence, and before steps could be lawfully taken for Lodge membership, he or his family become suddenly sick. He may be scant of means, and, in a land of strangers, soon be reduced to want. In his straitened condition, with such burdens upon him, he might not be able to afford even the small sum of money necessary to accompany his application for membership. Here we have a worthy Member of our ancient, honorable and charitable Order, among strangers, sick, or with the burden of a sick family on his hands, and at the very time when he most needs aid and sympathy, he finds himself barred by such untoward legislation, from aid from Masonic charity funds, and unless the Members of the Craft are greatly superior to their blundering legislation, a worthy, distressed Brother Mason, or his dependent sick and suffering family, must be left to pine in want!

But here is another case widely different. A wealthy Brother moves into a new place. He is not only rich, but his health, and that of his family, are good. He goes into business, and is successful. But he does not seek affiliation with the Masonic Lodge in the place where he takes up his abode, though it needs his support and influence. All his Masonry is found in the display of a jewel prominently worn, or *talked* when a trade is at stake where money is to be made! His greed of gain surpasses his love for the Craft. He has been initiated, passed and raised to the degree of a Master Mason, and now claims the honor of being a M. M., without expense! Should these two be treated alike? We think not. And our legislation should be so wise and guarded that it would not leave the former worthy Brother in distress, who was only out of Lodge membership for a short time, unalmsed, and without sympathy, among strangers, nor should it place him in the same category with the willful non-affiliate of years' standing.

In our opinion a Mason removing from one Jurisdiction to another,

or even to some distant part of his own Jurisdiction, should have from six months to a year, in which to visit the Lodges in his vicinity, and choose his Lodge-home. In that time he could become sufficiently acquainted with the character of the Members of these Lodges, and they with him, that an application for membership, and a vote by the Lodge, could be had in an intelligent manner. And in the meantime, a Brother's Dimit would be his passport to honor and distinction among Masons until he would have time to secure a Lodge-home.

We write this, well remembering the scripture injunction, "that he who will not work should not eat." We make no apology for drones. But all are not drones by any means who chance to be caught out with Dimits of recent date in their pockets. Many of these have long been working Members in the Craft, and are entitled to the honors due for faithful service.

We are rejoiced to know that our Grand Bodies are paying attention to this important matter, and modifying their legislation so as to secure the best good of all. At a future time we may pursue this matter further, and show that our charity funds are not insurance policies, —that true Masonic charity is neither bought or sold, but should come free and with good-will, to the worthy distressed Brother and his family, "though from the furthestest pole," and that this heaven-born charity does not depend on Lodge membership, or at least should not so depend.

And here we would say that the pages of this journal are open to the Brotherhood, and should others demur to the positions taken by the editor, and desire a public expression of opinion, here is the place to send your communications. If written in a proper spirit, they will always find acceptance, although they may differ from our opinions, and will be freely published in these pages.

"COLORED MASONS."

In our last issue we gave our readers the report of a committee raised by the Grand Lodge of Ohio to consider, and report upon, so much of the Grand Master's Address, as referred to the so-called colored Masons of Ohio. No doubt that report has been carefully read, and astonished all who read it. Some may have doubted the propriety of publishing said report, thinking that the publicity will only have a tendency to aggravate the troublesome matter. To such we would say that the trouble is already upon us, and we have got to meet it, and should prepare ourselves to do so intelligently. Only a few years since the Grand Orient of France recognized spurious clandestine Lodges in Louisiana, and intercourse was cut off with that Grand Body by all our American Grand Lodges. Since then the trouble has been augmented

by the Grand Lodge of Hamburg, and the German Grand Lodge Confederation extending a recognition to the Prince Hall Grand Lodge and the other spurious colored Grand Lodges in America, holding charters from Prince Hall. It is said that the Grand Lodges of Switzerland, Hungary and Italy, are on the road to such recognition, if indeed they have not already granted it. And now, as if to cap the climax, comes the Grand Master of Ohio, in his annual address, and recommends the recognition of these colored Masons, and putting his own Grand Lodge on the same basis as the colored Grand Lodge of Ohio, recommends that, "If there is any illegality in either, (*i. e.*, either the white or colored Grand Lodge of Ohio!) let it be healed!" But the committee came out with a report recommending the recognition of the colored Grand Lodge, without any healing, and, indeed, go so far as to indorse the colored Lodges of Ohio after the following fashion: "Your committee deem it sufficient to say that *they* are satisfied *beyond all question* that colored Freemasonry had a legitimate beginning in this country, as much so as other Freemasonry; in fact, it came from the same source." Hence it seems that this committee found nothing to heal, and as the negro Grand Lodge came from the same source, and was as legitimate a child of the ancient and honorable Fraternity as the white Grand Lodge of Ohio, the committee offered a resolution recommending a recognition of it "as a legitimate and independent Grand Lodge!" And this from a committee made up of leading Ohio Masons, including Charles A. Woodward, the present Grand Master of that jurisdiction!

Now, in view of this hasty action on the part of said committee, certain questions force themselves upon the reader.

1st. How could this committee, without formal trial, know so much of the status and qualifications of these colored Lodges as to recommend their recognition by the Grand Lodge of Ohio without a healing process? Had they, without authority from their Grand Lodge, been in the habit of visiting and having Masonic intercourse with Lodges held to be clandestine by all the Masonic Grand Bodies in the United States, including the Grand Lodge of Ohio?

2d. How can we blame the Grand Orient of France, or other Foreign Grand Bodies for instituting Lodges, or recognizing spurious ones, or indeed for instituting Grand Lodges on the territory already occupied by our American Grand Lodges, with such a precedent before their eyes as that inaugurated in Ohio?

3d. If these colored Lodges are as legitimate as the white ones, and if they all sprung from the same source, why not take them at once into fellowship? Why the necessity of two Grand Lodges? Is it prejudice toward the colored man prevents? How can this be explained so as to satisfy foreign Grand Lodges?

4th. And if it be legitimate to have two Masonic Grand Lodges in

Ohio, why not a half dozen? Why not have a third one for the French, and a fourth one for the Germans, and indeed, have as many Grand Lodges as there are nationalities, and thus destroy our present system entirely?

It seems to us that some of our leading Masons are doing the most stupid things just now. Take the following from illustrious P. G. M. Albert Pike: "There are plenty of negro Masons and negro Lodges in South America and the West Indies, and our folks can only *stave off* by saying that negro Masons are clandestine. Prince Hall Lodge was as regular a Lodge as any Lodge created by competent authority, and had a perfect right (as other Lodges in Europe did) to establish other Lodges, making itself a mother Lodge, &c." Now, what kind of a statement of the matter is this, coming from a source so respectable? Our Grand Lodges represented as staving off an issue by endeavoring to make it appear that negro Lodges are *clandestine*, when they came from a regular Lodge, of as competent authority as the one which constitutes the white Grand Lodge! Just such twaddle as this is what misleads foreign Grand Lodges, and paves the way for their recognizing spurious, clandestine Lodges in the United States. That there may be colored Masons in South America, and negro Lodges, is conceded. And that the Prince Hall colored Lodge of Massachusetts was legitimately constituted may be conceded by all our American Grand Lodges. But that does not by any means argue that said Prince Hall Lodge could die out, and be stricken from the list of the parent Grand Body as defunct, and then be revived, years afterwards, without the aid or consent of the Grand Lodge which originally granted its warrant, and thus self-raised from utter death, assume the prerogatives of a Grand Lodge, and warrant other Lodges throughout the various jurisdictions of the United States!

In all conscience it is bad enough that foreign Grand Bodies, more or less ignorant of the true status of these colored Lodges, should blunder into a recognition of them. But that such a committee of intelligent Masons as that appointed by the Ohio Grand Lodge, together with the Masonic jurist, Albert Pike, should sustain the action of these foreign Grand Bodies, by pronouncing the clandestine colored Lodges as legitimate and regular, is past comprehension, and must serve only to mislead those already in error, and end in greater confusion.

If the colored Lodges of Ohio are legitimate, the Grand Lodge of Ohio owes them an apology for its past unfraternal treatment, and should make all due atonement, and not only recognize them, but, as above stated, adopt them at once into its fold of constituent Lodges!

And if the defunct Prince Hall Lodge, after its resurrection, was as legitimate as any other American Lodge, and had the Masonic right to "establish other Lodges, making itself a mother Lodge," then the

illustrious Bro. Pike should come up to the work, demeaning himself as a man and a Mason, and recognize these negro Lodges as legitimate, and hail their members as Brethren! But this he swears he will not do! He declares with great emphasis, "When I have to accept negroes as *Brothers* or leave Masonry, I shall leave it."

Very well, then according to the logic of your own reasoning, as above fairly quoted, you had best be getting out of the institution, and unless you can better represent it than by thus stupidly *misrepresenting* it, you can be spared, and it will get along better without your company than with it. To indorse the colored Lodges as legitimate, and then disown them because they are negroes, smacks of that prejudice which foreign Grand Lodges has accused Americans of, and has led them to a speedy recognition of these, as they believed, abused and disowned Brethren.

It strikes us that our own Grand Lodge holds a correct view of this matter. It claims to exercise an exclusive and lawful jurisdiction over our Ancient Craft Masonry within and throughout the State. We quote the resolutions on this subject, that all the readers of our journal may know just where we stand:

WHEREAS, Petitions or requests have been presented to this Grand Lodge, from persons who represent themselves to be Freemasons, and members of Lodges claiming to hold charters under a Grand Lodge of Ancient Free and Accepted Masons of the York Rite—colored—of the State of Michigan; and,

WHEREAS, This Grand Lodge has taken no action upon said petitions or requests, except to respectfully receive them; therefore,

Resolved, That this Grand Lodge, having for over thirty years exercised an exclusive and lawful jurisdiction of the several degrees of Ancient Craft Masonry within and throughout this State, all so-called Lodges existing or pretending to exist within this State, not acknowledging allegiance to this Grand Lodge, and not working under its Charter or Dispensation, are *clandestine*, no matter from what source they may have derived their pretended authority, and cannot be, in any manner Masonically recognized by this Grand Lodge.

Resolved, That this Grand Lodge does not dictate, and has not, at any time, undertaken to dictate to its constituent Lodges, what shall be the color of their members, or of their Masonic material.

Resolved, That all persons having the qualifications required by our ancient regulations, who desire to be made Masons, are referred to the constituent Lodges of this Grand Jurisdiction, with the assurance, that all who have such qualifications, and can pass the scrutiny of the ballot, will be received without question.

THE Editor returns thanks to the various Grand Bodies who have recently remembered him by copies of Printed Proceedings, including Indiana, Ohio, Kansas, Colorado, Utah and New Jersey. We hope for a continuation of these favors. We send the FREEMASON to all the Secretaries of the Grand Lodges in the United States, and desire their printed Proceedings in exchange.

WISCONSIN.

We are in receipt of the printed Proceedings of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Wisconsin, at its Thirty-First Annual Communication, held at Milwaukee, June 8th, 9th and 10th, 1875. The Grand Lodge was opened in Ample Form by M. W. Jedd P. C. Cottrell, G. M., at 2 o'clock P. M., the Grand Officers all being present, (except the Grand Marshal, deceased,) and several Past Grand Masters. The annual address of the Grand Master is quite lengthy, and discusses matters of local interest in the main. He notes the demise of P. G. M., Henry S. Baird, Grand Marshal, S. A. Ferrin, and Rev. Bro. Robert Langley, P. G. C., as follows :

The Grand Lodge mourns the death and weeps at the grave of Past Grand Master Henry S. Baird. He died at his home in Green Bay, April 30th, 1875. His funeral occurred May 4th; the rites at the grave were the Master Mason's service; they were conducted by the officers of the Grand Lodge. Being unable to attend, very greatly to my regret, I delegated M. W. Bro. M. L. Youngs to act in my stead. The brethren of Washington Lodge, No. 21, and Desperes Lodge, No. 85, participated in the ceremonies, together with many friends and citizens of the vicinage, the funeral cortege being upwards of a mile in length.

Bro. Baird was born in Dublin, Ireland, May 16th, 1800. He came to Green Bay in the year 1823, and was admitted to the bar; the following year he took up his residence and resided there continuously until his death. He was therefore the oldest of the bar of Wisconsin at his decease. He actively practiced his profession until 1860; since then, he devoted himself chiefly to office business rather than to litigations in the courts.

Bro. Baird received the symbolic degrees of Masonry in Menominee Lodge at Green Bay, in the year either of 1824 or 1825. This Lodge was created by a dispensation from the Grand Lodge of New York, issued in 1824, followed by a charter, which was granted December 3d, 1824. It was the first Lodge organized within the present limits of Wisconsin; and is said to have been, at its date, the first Lodge north or west of Detroit. Bro. Baird himself said of it—"it was the forerunner of civilization and the introduction of the arts; the harbinger of peace and good will unto men." It continued in existence until 1830, when it ceased to work. Bro. Baird, from 1826 to 1830, was its Worshipful Master, and upon the organization of Washington Lodge, No. 21, he was, for the first four years of its existence, its Worshipful Master.

In 1852 he was chosen Senior Grand Warden of this Grand Lodge, and in the years 1856 and 1857 was elected its Most Worshipful Grand Master.

In 1853 he was elected Grand King; in 1854 Deputy Grand High Priest; and in 1855 Grand High Priest of the Grand Chapter of Royal Arch Masons of Wisconsin. At the organization of the Grand Commandery of Wisconsin he was elected to the office of Grand Captain General.

He was a member and President of the first Territorial Council in 1836, and was a member of the Constitutional Convention in 1846. He served also as Mayor of the city of his home, and in other public trusts and offices.

He was a pioneer in all aspects of the term—in his early coming to this State, then a part of the Territory of Michigan, in the, to us, long ago time of 1823, a poor boy, to hew and carve out, as he did, an honorable and useful life; in Masonry, as Master of the first Lodge established within our borders. He was devotedly attached to the Craft, and he served it well and faithfully, both in high office and in simple membership. He honored all offices that he filled, whether civil or Masonic; he was true and able, just and conscientious in all. His brethren—and all his friends not less—will tenderly cherish his memory, as being that of a pure, upright man, who discharged every duty faithfully, accurately and laboriously, who lived in all respects honored, and who died in all respects regretted.

The chair of the Grand Marshal of this Grand Lodge also stands vacant to-day. Bro. S. A. Ferrin, who was appointed to that position, died March 29, 1875, at his home in Mineral Point.

Bro. Ferrin received the symbolic degrees in St. Thomas Lodge, No. 232, Canada, in 1853. He removed to Wisconsin in 1857, and affiliated with Evening Star Lodge, No. 64, of which he remained a member until the year 1866. In that year Ferrin Lodge, No. 165, received its dispensation, and next year its charter was granted. Bro. Ferrin was the Master named in the dispensation for the Lodge which took his for its name; and, with the exception of two years, he remained its Master up to the time of his death. He was buried March 31, 1875, at Darlington, with Masonic rites.

His genial face and kindly manner will long be remembered by those of us who have been accustomed to meet him in the Grand Lodge; and I gladly make record here of the universal esteem in which he was held by all who knew him—both as man and as Mason—and their universal sorrow and regret at his sudden and early demise.

I also announce the decease of Rev. Bro. Robert Langley, who in the year 1866 was appointed Grand Chaplain of this Grand Lodge. He died at Reedsburg, July, 1874; was at the time a member of Reedsburg Lodge, No. 157. He was buried with Masonic rites by his Lodge, and many brethren of adjacent Lodges also attended, I am without particulars as to his Masonic life, and only learned of his death on yesterday. He had been for many years a zealous and faithful member of the Craft; always true to Masonry, and always active in the conscientious discharge of all the duties of life, and especially of those which fell within his sacred calling. No brother will be more sincerely mourned or more tenderly and lovingly remembered by the Craft of Wisconsin than 'Father' Langley."

The Grand Master reports but four dispensations for new Lodges, only half the number of the previous year, which in our opinion indicates a healthful care, in the prevention of a too rapid growth. Dispensations authorizing subordinate Lodges to occupy the same halls with Lodges of Odd Fellows, and in one case, to occupy the same hall with a Grange of the Patrons of Husbandry are reported, and three—(which we think of doubtful propriety)—“to advance candidates without their exhibiting proficiency * * * as it was not likely that the applicants could ever make themselves sufficiently known to enable them to visit elsewhere.”

An effort to introduce the so-called “Adoptive Masonry,” termed “Chapters of the Eastern Star,” by some unknown person, now de-

ceased, who had "stated that he cared nothing for it, but that by meeting the brethren assembled together in one place, and at their Lodge-rooms to hear him lecture, and receive their new order, he was enabled thereby to sell his wares more conveniently," and thus "spend his evenings pleasantly, at a profit to himself of thirty dollars for each charter" besides the sales of books, odes, blanks, etc., had been very properly squelched by the Grand Master, and his action was approved by the Grand Lodge.

The relations of the Grand Lodge of Wisconsin with other Grand Lodges was reported to be amicable.

Thirteen decisions were reported by the Grand Master, eleven of which were sustained by the Committee on Masonic Jurisprudence, and adopted by the Grand Lodge.

The Grand Master recommended a reprint of the proceedings of the Grand Lodge, for several years, as the ones issued were entirely exhausted, which was concurred in. Also the purchase of suitable clothing and jewels for the use of Grand Officers, which was also concurred in by Grand Lodge. In conclusion, he reports the Craft in Wisconsin to be in a state of general prosperity and harmony. The financial condition of the Grand Lodge of Wisconsin is excellent, as follows :

ASSETS ON HAND.

United States Bonds, ...	\$4,000 00
Wisconsin Bonds, ...	3,000 00
Cash on hand, ...	3,296 83
Sum Total, ...	\$10,296 83
The Receipts of the past year was	\$6,441 71
The Disbursements " " "	4,674 28

Leaving a handsome surplus to add to the permanent fund.

The report of the Committee on Foreign Correspondence is lengthy and very able. Our Jurisdiction is not noted, for the good reason that our printed Transactions had not been received.

We take much interest in the Jurisdiction of Wisconsin, because it lies contiguous to our Upper Peninsula, works the same ritual as our own, and takes more copies of our Journal, and sends us more reports than any other foreign jurisdiction. We invite the continued reports and articles of Bro. Youngs, our Wisconsin correspondent.

MICHIGAN CORRESPONDENCE.

DETROIT, January 10th, 1876.

W. J. Chaplin, *Editor Michigan Freemason :*

DEAR SIR AND BRO.—Enclosed please find \$1.35, for which please continue to send the FREEMASON for current year. I have first three numbers, viz: November, December and January, which last came to

hand this morning. I had hoped to send you a small club from our Lodge, but we are so *dead*, I don't think I shall be able to do it. No work to do, and only the officers seem to take much interest in the Lodge, I sometimes almost fear we are gradually dying out! The officers and a small band of the faithful still repair to the Lodge-room once a week and do our best to make things pleasant and interesting, but a great majority of our members seem to have so many social or business engagements, that they forget Lodge night. As you are probably aware, the Commandery, Peninsular Chapter, Union Lodge of S. O., Ashlar Lodge, Schiller Lodge, and Oriental Lodge, of this place, are about moving from the old hall on Jefferson Avenue, they having rented for a long term of years the third and fourth stories of the new building in process of erection on Congress Street, just west of Griswold St., by the Wayne County Savings Bank; which will, it is expected, be ready for occupancy by May 1st, 1876. The builders are to make the front of the building as nearly Masonic, as regards architecture, as possible; and when finished it promises to be one of the finest fronts in the city. They also fit the two floors mentioned, all ready for furnishing, and promise that everything shall be in keeping with the outside appearance of the building. The first floor will contain two Lodge rooms, with roomy vestibules, coat-room, wash-room and preparation room, with parlor and reading-room, and a large dining or banquet hall. The floor above will be occupied by Detroit Commandery and Peninsular Chapter, and will be fitted up to suit them admirably. When finished we all expect to have as neat and comfortable quarters as could be desired, and we hope the new hall will help infuse a little life into the drones of our hive. Excuse the length of this epistle, and believe me that the sentiment of your article on the G. L. finances in the January number, is re-echoed by every Mason in Detroit. Economy is the watchword now, though we fear it has been sounded at too late a day.

Very truly and fraternally yours,

DETROIT.

Editor Michigan Freemason:

A Masonic social, gotten up under the auspices of Kalamazoo Lodge No. 22, was held at Masonic hall, on Wednesday evening the 19th inst. There was a good attendance of the brotherhood and their families and invited guests. The exercises were interspersed with vocal and instrumental music, speaking, select readings, recitations, &c. Bro. Foster Pratt delivered an able address on the "Spirit and aim of Masonry," and Bro. A. T. Metcalf, in his usual happy style, favored us with a choice selection.

This was the first Masonic social ever held in Kalamazoo, but it was so highly appreciated by all present that the Brethren are determined it shall be duplicated at an early date. A new impetus seems

to have been given to Masonry here. Our Lodges are well attended, and many are seeking for Masonic light.

Fraternally yours,

O. T. BLOOD.

[Written for the MICHIGAN FREEMASON.]

A DAILY CROSS.

There is a cross, which tries our forbearance, our patience, our temper, until we are well-nigh worn out, with the attempt to appear placid and indifferent; when our whole hearts are in a turbulent, passionate outcry against this cross, because it is obviously a useless one. It may, in time, make those who bear it better christians, but at such a cost, and with a testimony in our hearts that it is not from heaven, or heaven-appointed. This trial is found in the home of the constant fault-finder. Every little word from the lips of that man—who in society is the elegant, polished gentleman—in his own home, is nothing but a stab to that heart which he took into his keeping before God's altar, with solemn vows. The wife does not change color at every fault-finding sentence, her eyes do not fill with tears at every unkind word, and no storms of agony pass over her in the solitude of her chamber, as in her first days, when the veil dropped from her idol, and she caught glimpses of the faulty humanity there, but she keeps a sore spot in her heart. It is rent so often, there is a sorrowful look in her eyes. She moves in pathetic, weary sadness. Her heart often swells with indignation at the unjust, untrue words.

I know this man. He has means. He has a cultivated taste. He has a beautiful home. He is popular abroad. He is beloved by the brotherhood to which he belongs. He has little children, who spring to meet his caresses, and shrink in great sorrow from the sharp words that pass his lips. He has a wife who truly loves him, else he would long ago have been left desolate. Yet the fountain of bitterness has sprinkled every blessing, and at the most trivial things its waters gush forth anew. The sweet, little voices of his beautiful flock are never just right; a little sharp, a little flat, a little out of tune. A pin dropped by tiny, careless fingers, brings to the tired mother a severe lecture on waste; a button burst from a garment, shows the shiftlessness of the one who sewed it on; a bit of fancy work, begun as a sort of recreation, is a piece of useless trumpery, to throw around the house; and this, when his home is not a disorderly one, and to say the least, compares favorably with most of our homes. I once heard this man say that, when he became aware of a fault in himself, he set at work instantly and willingly to correct it. I believe him to have been conscientious in this remark. His utter unconsciousness of a habit, which steadily embitters the lives closely associated with his; his manifestly hurt

feelings, when his own words are sometimes returned to him, call often to our minds that famed petition of the Scottish bard—

“O wad some power the giftie gie us,
To see oursel's as ithers see us.”

A practical, sturdy mind can hardly comprehend the sorrow such an apparently trivial thing may cause in sensitive hearts, or how hard it may be to possess that serenity of spirit which should particularly be the attribute of a mother in such an electric atmosphere.

If deep in our hearts we mean no wrong, let not our daily lives belie us, and may we consider, before we put upon the shoulders of our fellow-mortals a cross, which takes all the grace a loving Father's heart may give, to enable them strength to bear. E.

NOTE.—Is the above sour, snappish churl a member of the Craft? If so, he had best devote much time to the study of our noble principles, which teach how to subdue the passions, and keep ourselves within due bounds.—ED.

Questions and Opinions.

[NOTE.—As the personal opinions of Masonic Editors are not *Law*, we change the heading of this Department. The decisions of the Grand Master are law, in his Jurisdiction, till reversed by the Grand Lodge. His decisions we propose to publish as formerly.]

Question. Must an unaffiliated Mason in this Jurisdiction, apply to the Lodge nearest his residence for membership, or is he at liberty to choose his Lodge-home?

Answer. The Masonic law making it obligatory on the profane to petition the Lodge nearest to his residence for admission into the Craft, does not apply to the non-affiliated Mason. The applicant for initiation applies to the Lodge nearest his place of residence, because it is supposed that there his character is best known, and by so applying the Craft will be less liable to imposition of bad material. But when once a Member, the Mason has an undoubted right to choose his Masonic home. Page 53, Compiled Laws, Art. 16, Sect. 5, reads thus: “A Brother living in this Grand Jurisdiction, is not required to affiliate with the Lodge nearest his residence; but may become a member of any Lodge in the State, that will receive him.” It was the opinion of P. G. M., Chamberlain, when acting as Grand Master, and no doubt now is, that a Master Mason could choose his own Lodge-home in any Jurisdiction in the wide world; and I see by consulting learned authority, that he was not alone in this opinion. Dr. Mackay, in his *Masonic Jurisprudence*, page 199, says: “No matter how distant the Lodge of his choice may be from his residence, to that Lodge he has as much right to apply as to the Lodge which is situated at the very threshold of his home.” So much for the right. But it is always *best*, when

practicable, to join the Lodge nearest one's residence, unless some other may be more convenient of access.

Question. Where two Lodges have concurrent jurisdiction, is it important whether charges should be preferred in the Lodge of which the accused is a member?

Answer. While sojourners and non-affiliates are accountable to the Lodge in whose jurisdiction they may temporarily be or reside, for their unmasonic conduct, and may be tried before such Lodge, yet in the case you mention, the charges should be brought in the Lodge of which the offender is a member.

Question. Is the Junior Warden the proper person to prosecute offenders? Or, in other words, is he the prosecuting attorney of his Lodge?

Answer. Formerly, he was so considered, and still is in many Jurisdictions, but not in Michigan. Here the charges must be made in writing, signed by the accuser, and filed with the Secretary, whose duty it is to read them at the first regular communication thereafter. See Penal Code, page 96, Nos. 9, 10.

TWENTY SUBSCRIBERS TO EACH LODGE.

In the Jurisdiction of Michigan we now have over twenty-six thousand Masons, who are members of Lodges, besides several thousand belonging to other Jurisdictions, or non-affiliates. This gives us an average of about 85 members to each Lodge throughout the State. Now, supposing that one-quarter of these should take enough interest in the MICHIGAN FREEMASON—which, as the organ of our Grand Lodge, reports its doings, and contains so much of interest to the live Mason—supposing that only one-quarter of the Masons in this State should subscribe for this journal, then we should have *over six thousand subscribers*. This would be but an average of twenty to each Lodge. It does seem to us that this number of subscribers can be had, if proper effort is made by our W. M.'s and Secretaries. Give us this number, Brethren, and we will pledge ourselves, in return, a Masonic journal which shall be second to none in the country—one of which we shall all be proud. In clubs of ten or more, the journal is only \$1.10—*i. e., one dollar for subscription*, and ten cents for postage. Is it not cheap enough? Who can afford to be without it for a single month, at that price? It is now *strictly Masonic* in the character of its articles, and gives more Masonic reading than when it cost \$2 per year.

Brethren, come to our aid, and we will pledge you that our part of the contract shall be faithfully kept. We have nowhere else to go for support, but to our Michigan Freemasons. Their patronage we *must* have, or abandon the publication. Shall we be sustained? We trust

all will respond in the affirmative, and second the response by a vigorous effort in our behalf.

Editor's Table.

Now is the time to form clubs. Ten subscribers should speedily be made up in every Lodge. We can send the back numbers of the present volume. Those wishing to act as agents will please send for prospectus and circulars.

JUST COME TO HAND!—A letter from Richmond, Ind., written *last March*, containing \$4 for back volumes of the FREEMASON! Was lost among the rubbish of our predecessor. If there are others who have sent like letters, without hearing from them, they will please notify us.

INQUIRIES come to us, asking why we don't continue to publish the decisions of the Grand Master. Our answer is that we do not receive them. On taking charge of the publication we wrote the Grand Master, informing him of the change, and requesting the decisions for publication, but as none came, we called on Dr. Pratt, to ask if they were sent in his care, and were informed by the doctor that the Grand Master was in Washington, wholly absorbed in other duties, and had made no recent decisions of importance. This journal is open to the Grand Master at all times, of course.

WE are in receipt of an excellent letter from our old friend and correspondent, Bro. Leon Hyneman, now of New York City. It seems like old times to read a letter from him. He is also in quest of missing numbers of the FREEMASON. Will endeavor to supply you, Bro. H., but will have to go among our subscribers to accomplish it. Thanks, Bro. H., for your kind words of welcome on our return to the chair editorial. We have entered your name on our New York list, where we trust you will get our journal regularly. "I always appreciated the magazine when yourself and Bro. Coffinberry were its editors," brings the color to our face!

WE are in receipt of letters from various parts of the State, also from Boston, New York, Iowa City, and other places too numerous to mention, requesting back volumes of this journal, and missing numbers. To such we would say that we have on hand only a very few complete sets of the FREEMASON, neatly bound, which sets we do not wish to break, designing them for the use of Lodges in this Jurisdiction. Of volume *one* we have a full supply. Are out of volume *two*, also volume *five*. To our Michigan Lodges the FREEMASON is of great value, and this value will enhance each year. Now is the time to secure the back volumes. They will soon be exhausted. If the MICHIGAN FREEMASON is sought after for Lodge and Chapter Libraries in other jurisdictions, what Michigan Lodge can afford to be without it?

THE MICHIGAN FREEMASON.

VOL. VII.—MARCH, A. L. 5876.—NO. V.

GRAND MASTER'S ADDRESS.

Brethren of the Grand Lodge:

A year has passed away since we last met as a Grand Body to adjust the business and consult together in regard to the best interests of our beloved institution, in this Grand Jurisdiction. During that time peace has reigned within our borders and prosperity has attended us in our walks. While it is true that by the vicissitudes of life many of our brethren have been called to mourn over such misfortunes as are liable to overtake all men, yet to most have come health and strength and fond hopes, and a most generous portion of success.

To-day, as we enter upon the discharge of our duties, let us thank Almighty God for the blessings we enjoy—for His fatherly care and loving kindness—for His mercy which endureth forever, and for those benignant influences under which so many of us have been spared, to be again permitted to see each other face to face, and to consult together for our common good.

We are here as the representatives of more than 26,000 Masons—we have come from widely different localities—have left our business and those interests which so engross our time and attention in life—have, for the time, laid aside those anxious cares which bring furrows to the cheek and cold speculation to the eye, and with warmer blood coursing in our veins, with light hearts, with a spirit of brotherly love, and with most fraternal greetings, we are ready now to devote a short time to the important and most interesting business which has brought us together.

As your Grand Master, it becomes my duty at this time to render
VII.—No. V.—9.



to you a faithful account of the manner in which I have executed the high trust which you reposed in me, when you elevated me to this exalted position, and also to present for your careful consideration, such subjects as appear to me to be most worthy of your attention.

LODGES CONSTITUTED.—The Lodges, chartered at the last session of this Grand Body, have all been constituted, and, so far as I have been able to learn, have all done good work and proved themselves worthy members of our combination of Lodges.

REPRIMANDS.—The Grand Master was instructed by this Grand Lodge, at its last session, to reprimand Brooklyn Lodge, No. 169; Rockford Lodge, No. 246, and Mt. Vernon Lodge, No. 166, for certain conduct not deemed to be in accord with the law of this Grand Jurisdiction, and opposed to the teachings of Masonry.

This unpleasant duty was performed by me, as directed, with an order that in each case the reprimand should be read to the Lodge and and spread upon the records or preserved among the files belonging to the same.

That such unpleasant measures are ever forced upon this or any other Grand Lodge, is most sincerely to be regretted, especially when it is considered that the conduct requiring such harsh punishment, results more from the utter neglect and carelessness of the officers of Lodges in regard to the constitution, laws and regulations adopted for their government, than from any inherent badness among the membership.

A little care on the part of such officers, in learning what the law is, and then adhering to it with true masonic integrity, would save many Lodges from humiliation and disgrace.

HALLS DEDICATED.—The following halls have either been dedicated, or authority given by me for that purpose during the year, and are numbered respectively 6, 36, 140, 219, 265, 321, 322, 323 and 324.

All these halls are good and entirely suitable for the purpose to which they have been solemnly dedicated, while some of them are models of elegance and completeness of finish. They have been ornamented and made beautiful by the expenditure of large sums of money, and show more plainly than mere words can, how thoroughly the the members belonging to them are devoted to the cause of Masonry.

DISPENSATIONS FOR SPECIAL PURPOSES.—I issued a dispensation to Pearl Lake Lodge, No. 324, and to Northport Lodge, No. 265, to elect their officers at a time not provided for by law. Also a dispensation to Middleville Lodge, No. 231, to elect a W. M. and a S. W., in which offices vacancies then existed. Also a dispensation to Pilgrim Lodge, No. 180, to elect a W. M. to fill vacancy.

I have also issued a dispensation authorizing Joppa Lodge, No. 315, to confer the 3d Degree in a shorter time than is provided for by law;

and also a dispensation authorizing Oriental Lodge, No. 240, to pass the ballot upon the application of Wm. H. Blades, to become a Mason at a Special Communication, and if elected, to confer the degrees upon him without waiting for the expiration of the time fixed by law. These two cases were special ones, and the reasons for asking the dispensations were peculiar and such as convinced me that they should be granted. I have had many applications for this purpose, but have steadily refused all others, as I did not deem it proper to grant dispensations of this character, except in the most extraordinary cases and for peculiarly meritorious reasons.

HOLLY LODGE, No. 134.—Upon application for that purpose, I gave Holly Lodge, No. 134, authority to convene on July 21st, for the purpose of preferring charges against a member for unmasonic conduct. The reasons for issuing the order were that, inasmuch as he had no fixed residence, and his whereabouts were uncertain, there was great danger that before action could be taken in the premises at the next succeeding regular communication, he would be beyond the reach of summons, and the Lodge thereby, under our present system, unable to administer justice in the case.

SAUGATUCK LODGE U. D.—By virtue of authority given me at the last session of the Grand Lodge, I have continued the dispensation heretofore granted to Saugatuck Lodge, until the present time.

LODGES U. D.—I have issued dispensations for the formation of the following new Lodges, viz: Kalkaska Lodge, at Kalkaska, dated May 31st, 1875; Corning Lodge, at Farwell, dated May 31st, 1875; Burlington Lodge, at Burlington, dated May 31st, 1875; Sparta Lodge, at Sparta Center, dated May 31st, 1875; Orleans Lodge, at Orleans, dated June 24th, 1875; Monterey Lodge, at Monterey, dated July 19th, 1875; Hesperia Lodge, at Hesperia, dated October 27th, 1875; Ortonville Lodge, at Ortonville, dated October 27th, 1875; and Hickory Lodge, at Hickory Corners, dated Nov. 2d, 1875, making nine in all.

Many other applications for dispensations to form new Lodges have been made and most earnestly pressed; but I have felt it to be a duty which I owed this Grand Lodge, to decline to issue them. In many cases in which I have felt compelled to decline granting the request, I have been most favorably impressed with the intelligence and true masonic bearing of the applicants, and have been thoroughly convinced of their zeal in behalf of Masonry and their earnest desire to sustain its honor and good reputation, but the great interests of this Grand Jurisdiction and the welfare and future prosperity of existing Lodges, I have endeavored to hold in greater solicitude than the particular interests of individual brethren, and have therefore been compelled to decline to grant the petition of many brethren, who are held in high esteem among Masons.

CORNER-STONE CEREMONY.—In May last this Grand Lodge was invited by the proper authorities to perform the ceremony of laying the corner-stone of the new Public Library Building about to be erected in the city of Detroit. This invitation, so respectfully given, was accepted, and the ceremony performed by such of the Grand Lodge Officers and Brethren as could be present to participate. The occasion was a pleasant one, and the cordial thanks of the committee in charge were tendered to the Grand Lodge for the service performed.

ORION LODGE, No. 46.—In obedience to the order of this Grand Lodge, a charter has been given, without charge, to Orion Lodge, No. 46, to take the place of one which had been destroyed by fire.

REVOCATION OF ORDER.—An order was made by my predecessor, M. W. G. M., Wm. L. Webber, suspending from office the W. M. of Anchor Lodge of S. O., No. 87, and by the action of this Grand Lodge, at its last session, it was decided that this order should continue in force during the pleasure of the Grand Master. In this case it having been made to appear that the Brother had made ample apology, —that a large majority of the officers and members of the Lodge desired his reinstatement, and that the best interests of Masonry would be subserved by such action, I did, on February 17th, 1875, abrogate the order and return the Brother to his office.

GRAND LODGE REPRESENTATIVES.—I have commissioned Brother William Ritchie Whitaker as our Representative, near the G. L. of Louisiana; Bro. Christopher F. Lewis as our Representative, near the Grand Lodge of Georgia; Bro. Erastus H. Ellis as our Representative, near the Grand Lodge of Indiana; and Bro. Arthur Sinsel as our Representative, near the Grand Lodge of West Virginia.

These brethren have all been recommended to me by the Grand Master or Grand Secretary of their several Grand Jurisdictions as suitable and proper persons to execute the commission in each case, and to represent us to them with all due courtesy and fraternal regard.

JURISPRUDENCE.—I hardly dare tell you the number of interrogatories which have been unnecessarily propounded during the year in regard to questions of law, and supposed questions of law, which have been settled these many years, and which all Masons should thoroughly understand, for fear that you might at least hesitate before giving full credence to the word of your Grand Master. Suffice it to say, that they have been exceedingly numerous, and that in a very large majority of the cases the questions never would have been asked had the brothers taken the pains to examine the law enunciated by this Grand Lodge, and so thickly scattered in printed volumes throughout this entire Grand Jurisdiction, that he who runs may read. May we not hope that all the brethren, but more especially the officers of Lodges, will feel it their bounden duty to study the Constitution, Laws, Rules and Regulations which have been made for the guidance of all the Lodges and brethren within our borders? By so doing they will not only save themselves, but also our future Grand Masters, much trouble and needless vexation.

I now submit, for your consideration, such of the decisions, made by me during the year, as I have deemed of sufficient importance to promulgate:

Question.—Can a Masonic Lodge, as such, collect debts by suit brought in a court of law in this State? Answer.—No. Because Masonic Lodges are not incorporated institutions in this State, and under our present practice cannot be; therefore they can have no standing in a court of law.

Question.—1st. In case a brother makes objection to the conferring of a degree upon a candidate, is it necessary for him to state explicitly the grounds of his objection? 2d. Can the W. M. decide the objection sufficient without putting it to a vote of the Lodge, or without appointing a committee to investigate the grounds of objection? 3d. If a committee is appointed, and they report that they can find no good reason for objection, has the Lodge a right to confer the degree, notwithstanding the objection; and can a candidate who has been regularly elected be stopped from taking a degree without a direct vote of the Lodge? Answer.—Sec. 8 of Art. 15, of the Regulations, provides that "if before the degree is conferred any member of the Lodge object, the candidate shall neither be initiated or advanced until the objection is waived or withdrawn." An objection made by a member of the Lodge in such a case is therefore absolute until waived or withdrawn, and neither the W. M. or the Lodge has any discretion in the matter. A brother is not obliged to state the particular grounds of his objection. It is sufficient for him to say, "I object," and the Lodge is thereby absolutely interdicted from conferring any degree until the objection is withdrawn or waived. If, however, the objector should see fit to state the reasons of his objection, and it should appear that his motive in objecting was reprehensible, he violates his obligation and may be proceeded against for unmasonic conduct. As to last point see decision of J. M. McCuruy, G. L. Transactions, 1874, page 39.

Question.—Is it proper for the officers and members of a Lodge to appear in Masonic clothing and regalia at a public social or banquet? Answer.—The evident intent of the provision of Art. 21, of the Regulations is to prohibit Lodges from all ostentatious display, as well as to prohibit the members thereof from joining in a public procession of any kind except as is expressly provided in Sec. 1 of said Article. I therefore hold that it is not proper for members of a Lodge to appear at a public social or banquet in their Masonic clothing or regalia.

Question.—The service of a summons on a brother who resides within the jurisdiction of the Lodge was made by mail, and he acknowledges that he received the letter containing it. Is the service sufficient? Answer.—No. The brother may, however, accept service in writing, which would obviate the necessity for a more formal service; or if he should appear before the Lodge, and go to trial without objecting to the form of service, the objection would undoubtedly be waived, and the Lodge would acquire jurisdiction. In all other cases a proper service of the summons must be made.

Question.—A brother indulges, in a public place, and before the profane, in insulting and contemptuous criticism of the official conduct of the officers of his Lodge. Is he liable to Masonic discipline. Answer.—Yes. Insulting and contemptuous language, used by a brother in public and before the profane, in regard to the official conduct of the officers of his Lodge whereby his Lodge, as well as the institution of Masonry is brought into contempt before the world, constitutes a Masonic offense and should subject the offender to severe discipline.

Question —Charges were preferred under the direction of the W. M., by the S.

W. *pro tem* (the S. W. of the Lodge being absent) against a Brother. The trial resulted in an acquittal. A considerable majority of the Lodge desire an appeal. The question arises: 1st. Ought the appeal be taken by the S. W. of the Lodge or by him who was S. W. *pro tem*, and who signed the accusation? 2d. If by the latter, and he is unwilling so to act, can the appeal be taken by the next officer? 3d. If it can be done only by the *pro tem* officer, ought it to be done in his individual name and capacity, or in his official capacity preserved *pro hac vice*? Answer—Any brother deeming himself aggrieved by the decision of his Lodge may appeal to the Grand Lodge. The right of appeal is not confined to the accuser, nor to any particular officer of the Lodge, but is a general right, and may be exercised by any brother who deems himself aggrieved by the decision of his brethren in Lodge convened. The reason of this right is based upon the principle that every Mason is directly interested in the good government of his Lodge, and in the integrity and moral purity of its membership. So that either the accused, the accuser, or any officer or member of the Lodge, who deems the decision of the Lodge to be wrong is thereby aggrieved, and has an undoubted right to take an appeal to the Grand Lodge, whether such appellant is or is not *pro forma* a party to the record in the particular case prior to the appeal. The preservation of this right to every Mason is essential to judicial fairness and good government in and by Lodges, and is doubly necessary as a protection to every member against unjust decisions and hasty or ill advised conclusions. It is therefore held that an appeal may be taken in the case referred to by any member of the Lodge who deems himself aggrieved.

Question.—A Lodge voted to give a certain sum of money to a charitable organization, not connected with Masonry, to dispose of it in its discretion. Had the Lodge the right to do so? Answer—The question asked touches the right of a Lodge to donate its funds to general charities. It involves many considerations, and the answer can only be properly understood by noting the difference between the rights and duties of a Lodge in this particular, and the rights and duties of the individual Mason. The individual Mason is taught to be charitable towards all mankind, and to give in charity to such an extent as his ability will permit; and for such objects as shall commend themselves to his judgment as worthy. A Lodge, however, is circumstanced so differently that it cannot act upon this principle to the same extent as the individual brother. It is an organization composed of a number of members and organized for a specific purpose. Its membership is made up of brethren holding different views in regard to who is most needy among the destitute, and what particular charity is most commendable. This being so its financial sustenance is necessarily limited to a narrow compass. The funds held by it are set apart as sacred to certain purposes, and its charities must, from the very nature of the case, be confined to such particular objects as the great body of organized Masons agree upon. By common usage the charities of a Lodge, as such, are limited to the relief of worthy, distressed brothers, their widows and orphans. Beyond this it should not go, but should leave all other general charities to the humane consideration of the individual Mason. A disposition of the funds of a Lodge, in aid of general charities other than those above mentioned, would, in my opinion, not only lead to much discord among the brethren, but would also divert them from the purposes for which they are solemnly pledged. It is therefore held that a Lodge, as such, should confine its charitable bequests to the relief of worthy, distressed brothers, their widows and orphans.

Question.—Our Lodge has a By-Law declaring that no brother shall be eligible to

to the office of W. M. who has held the office for two years in succession. Is it valid ?
 Answer.—No. The only limitation to eligibility to that office is, that the brother must have been elected and installed as Warden of a Chartered Lodge. This having been fixed by the Grand Lodge impliedly prohibits any further limitation by a Chartered Lodge.

Question.—Can a Lodge grant a diploma to a dimitted brother ? Answer.—No. The certificate of 'dimit can be made to serve the same purpose, and shows his actual Masonic standing.

Question.—A brother in in good standing applies for a dimit and is refused. Is he liable to pay dues ? Answer.—Yes. The Lodge has a right to refuse a dimit, and so long as the brother remains a member of the Lodge he is liable to pay dues.

Question.—Does the loss of sight in one eye, the other being sound, disqualify a person from receiving degrees in Masonry ? Answer.—I think the weight of authority upon this point is, that such a defect does not amount to a physical disqualification. I shall therefore hold that the loss of one eye, the other being sound, does not render the petitioner physically disqualified.

Question.—The By-Laws of a Lodge provide that members who are six months in arrears for dues shall not be entitled to vote or to hold office in the Lodge. Is such a provision valid ? Answer.—No. It conflicts with Sections 2 and 3, Article 5, of G. L. R., and is void.

Question.—A Lodge having conferred the E. A. degree, requests another Lodge to complete the work. How shall the Lodge, which is requested to complete the work, proceed ? Answer.—Upon filing with the Lodge the recommendation and consent required by Sec. 4, Art. 13, G. L. R., the applicant should petition to have the degrees conferred. Article 14, of the Regulations, provides what this petition shall be, to whom it should be referred, and the duty of the committee in the premises, as well as the length of time it must lay over (being at least one lunar month) before its final consideration. After this time, and after the committee have made their report, a ballot may be had as in other cases. This course must be pursued in all cases except when the candidate for advancement received the preceding degree in the same Lodge to which he applies for advancement, in which case the formal application for advancement need not be referred to a committee, except it be demanded by a member of the Lodge. (See Sec. 6, Art. 15, of the Regulations.)

Question.—Has a Lodge the right to attend the funeral of a deceased member in a case where the funeral ceremony is not performed by it, but is conducted by the order of Knights Templar ? Answer.—The principle involved in the question propounded is one that has caused much discussion among learned and distinguished Masons in many of the Grand Jurisdictions in the country. It has been very uniformly held that a Lodge has no right to take part with any other organization in conducting a funeral ceremony, thereby creating a ceremony which is partly Masonic and partly the ceremony of some other order, and in this conclusion, so wisely arrived at, I most heartily concur. At this point, however, I must stop. After a most earnest and careful examination of the subject I am unable to concede the correctness of the rule established by some decisions which prohibits a Lodge from simply attending the funeral of a deceased member, as a mourner, when the ceremony is conducted entirely by some other organization. The unity of the organization of the Lodge is not thereby destroyed, nor the beautiful ceremony of our institution marred, or the dignity of Masonry lowered. The Lodge in such a case as a unit simply marches in procession

to the grave and, although taking no part in the ceremony, pays that decent respect to the memory of a departed brother which not only brotherly love but ordinary humanity dictates. Having done this — having dropped the sympathetic tear upon his grave, and shown a kindly regard and affection for a brother whom death has taken—the Lodge still preserving the unity of its organization, returns to the place from whence it started to take such other or more formal action as may be deemed appropriate in view of the bereavement it has sustained.

I am sorry to be obliged to render a decision which seems to conflict with much respectable authority upon this subject, but I cannot in conscience do otherwise. I think that to prohibit a Lodge from appearing as a mourner at the funeral of a deceased member, simply because the funeral ceremony is performed by another and different organization is illiberal and inhumane, and in every sense opposed to that spirit of kindly affection and fraternal regard which Masonry teaches. I shall therefore hold that a Lodge may, if it chooses, attend the funeral of a deceased brother, as a mourner, no matter by whom the funeral ceremony is conducted; provided, however, that it shall not unite with any other organization in conducting such ceremony, and, provided further, that its unity shall be preserved in procession, and during the service, in the same manner, and to the same extent, as if the ceremony was performed by such Lodge.

GRAND LODGE REVENUES.—As you will see by the reports of the Grand Secretary and Grand Treasurer, the financial condition of this Grand Lodge will require your immediate attention. This is a question which you should decide honestly, boldly, promptly. It is not one about which there should be any delay or hesitation. I do not believe that the Masons of Michigan are willing that this Grand Lodge, from which they obtain masonic standing, and whose reputation is of great moment to them, should ever be placed in a position where it cannot promptly pay any and all demands which may exist against it. After a somewhat extended experience with different communities and organized bodies of men, I have yet to find any different rule required by them in public affairs than is insisted upon in private life, or different from that adopted in the ordinary business of private individuals. While the affairs of this Grand Lodge should be conducted with the greatest prudence and economy, yet they should not be conducted in a niggardly or parsimonious manner, and the revenues should certainly and always be sufficient to meet all lawful demands made upon its treasury. The well earned reputation of this Grand Lodge, as a institution having under it a sound financial basis, cannot be maintained in any other way.

I do not desire to especially urge any particular plan for the accomplishment of this object, but I do urge that some effective, substantial, permanent plan be decided upon speedily. I will say, however, in this connection, that inasmuch as there is no institution of the kind which demands for its sustenance less money, per capita from its membership, than the institution of Masonry, and inasmuch as there is no officer or member of this Grand Lodge, who is paid more for his serv-

ices and expenses than is absolutely necessary to satisfy the most reasonable demands of justice, I am strongly of the opinion that there is no more equitable way to dispose of the subject, and to make the revenues of this Grand Lodge equal to its expenditures, than to raise the amount, required to be paid by Chartered Lodges into the Grand Lodge treasury, to a sum large enough to produce this most desirable consummation. I desire, however, to assure you that I have no pride of opinion in this matter, and shall most heartily concur in any plan which you in your wisdom may devise, to put the financial affairs of this Grand Lodge in a prosperous condition.

THE REVENUE OF CHARTERED LODGES.—The subject of the revenues of the Chartered Lodges I deem to be one of great importance to the best interests of Masonry, and I therefore respectfully present it for your attention and consideration. After a most thorough examination of the question, and after a most careful observation of the ill effects which inadequate revenues are liable to produce upon Lodges and upon Masonry, it seems to me most desirable that the amount of dues which the Chartered Lodges require their members to pay, should in every case be large enough to meet all the ordinary expenses of the Lodge, and that in no case should a Lodge rely upon the fees to be received from applicants for degrees, for money for that purpose. The amount of dues which a Lodge requires its membership to pay is certain. The amount of money which a Lodge may receive for degrees is not certain, and when the fixed certain income of a Lodge is smaller than its necessary expenditures, and the Lodge thereby becomes financially embarrassed, there is great danger that it will receive, without proper scrutiny, such material as is presented for Masonic honors, in order to get money. This is not as it should be. A Lodge is never more independent, is never in a more fit state to act properly and with due masonic caution upon applications made to it for degrees or for membership, than when its treasury is in a good sound healthy condition. My brethren, I am firmly convinced that many who are not only unfit to be made Masons, but who are really a disgrace to the institution of Masonry, have been taken in by Lodges which were financially embarrassed, in order to get money with which to meet pressing demands existing against them.

This is a great evil and should not be tolerated. Every Lodge should cause the dues to be paid by its members annually, to be placed at a figure high enough so as always to keep it beyond pressing necessity, and high enough to entirely relieve it from the necessity of relying for money, with which to pay its ordinary obligations, upon that which may be received through uncertain applications, either for degrees or for membership. I talk thus plainly upon this subject because I am firmly convinced of its great importance, and also because I am

satisfied that to allow any influence to operate either directly or indirectly in favor of an applicant for masonic honors, other than such as is recognized by all true Masons, is full of danger to our beloved institution, and can only operate to bring us to disaster and into disrepute.

SERVICE OF SUMMONS ON ABSENTEES.—I deem it important that Section 16 of the Penal Code, which has been recommended to the Chartered Lodges as a set of rules proper to adhere to in the administration of justice, be amended so as to provide a more effectual way than is there mentioned to make service of summons on absentees. There are many cases where the accused has no place of residence—where no personal service of the summons can be made, and where his whereabouts are unknown. In these cases, if the letter containing the summons is returned as provided in said section, the service of the summons is incomplete and the trial cannot be proceeded with. By reason of this difficulty many Lodges are unable to discipline absent members, either for non-payment of dues or for unmasonic conduct, and as a result the Lodge is wronged, the proper administration of justice retarded, and much injury done. By the civil law of nearly all the countries of the world, provision is made for just this class of cases, so that upon compliance with a possible requirement, the service of process shall be complete. I see no reason why the same rule should not obtain in Masonry. I therefore recommend that some rule be adopted, which, while protecting the rights of the accused, shall also enable Lodges to proceed to administer discipline to absent members, within a reasonable time, after certain specified earnest endeavors have been made to effect service of summons by ordinary notification.

OBITUARY.—It is with sincere regret and sorrow that I announce to you the death of our lamented brother Ethan A. Brown, who departed this life on April 18th, 1875. He was a man distinguished among his fellows for those fine qualities of heart and brain which commanded respect, and which caused him to be selected for places of trust and honor. At the time of his death he was a member of the the Legislature of Michigan, and was also a member of the Committee on Appeals of this Grand Lodge. I have caused the vacancy on that Committee, occasioned by his death, to be filled by the appointment of Jerome B. Fitzgerald, of Niles, to that position. I refer the subject of his death to you for such action as you may deem appropriate.

Among the more distinguished Masons, who were members of other Grand Jurisdictions, and who have died during the year, there was probably no one more illustrious, and certainly no one who was more revered by the brethren of this Grand Jurisdiction, than William Mercer Wilson, L. L. D., late the M. W. Grand Master of the Grand Lodge of Canada. His death was formally announced to us on February 1st, 1875, by the Grand Secretary of that Grand Lodge. While

lamenting the loss which Masonry has sustained by the death of this most devoted Mason and distinguished Grand Master, let us extend our fraternal sympathy to our brethren in Canada in their great sorrow and affliction. I refer the further consideration of the subject to this Grand Lodge for appropriate action.

SOCIAL RELATIONS IN MASONRY.—I desire to call the attention of the Fraternity in this Grand Jurisdiction, to a subject which I consider of great importance and of sufficient magnitude to make it an entirely proper one to be treated of in a paper of the dignity of a Grand Master's address.

What is the object of Masonry, socially considered? I am decidedly of the opinion, that our Lodges have not taken pains enough to properly cultivate and maintain those pleasant social relations which are so essentially necessary to the welfare of our institution, and which are requisite in order that the attention and interest of the membership may be preserved. Man is eminently social, and Masonry should be an eminently social institution. Inasmuch as our membership is composed of men in whom God has implanted the strongest desires for social benefits, it is impossible to sustain in a fresh, healthy condition this or any other similar organization, without infusing into it that pleasant social quality which lightens the heart and drives away that look of anxious care, which a busy life imposes. It seems to me that an institution of the dignity of Masonry, and one which occupies so high a place as it does in the present history of the world, owes a duty not only to itself but to others in this most important particular. Why should not our Lodges have frequent social gatherings, not once or twice in a year, but as often as once or twice in a month, when the doors shall be thrown open and the wives and sons and daughters of the members admitted to while away a short time in the enjoyment of those innocent amusements which constitute the cohesive power of social life? As no man can live properly and accomplish those ends which our Great Creator meant he should attain to, if deprived of social pleasure, so I maintain that no such organization of men can live and prosper, and continue healthy and strong, if the rules and requirements of social life are either arbitrarily or persistently set at defiance, or entirely neglected.

The mere fact that a man is made a Mason, does not change his social relations in life—he is still the man, the husband, the father, the brother, the friend, according as his condition may be, and should Lodges make it a fixed custom to have frequent social gatherings, would not that fact alone cause the members to be unusually careful about the quality of the material from which they would make Masons? In examining into the character and qualifications of the applicant for masonic honors, in order that they may become convinced

that he is worthy and of good report, will they not be more careful to give full force to these terms, and before voting to admit him, satisfy themselves most thoroughly that he is in possession of those positively good qualities which make it desirable to bring him into the closest social relations, not only with the members of the Lodge masonically, but also with their wives, sisters, daughters and friends, socially? Now if a man has about him that large preponderance of positively good qualities which entitle him to be made a Mason, and to be received into our brotherhood, he is a proper person to be admitted into the the most friendly social relations, not only with us but also with those whom we hold most dear in life, and that too without regard to what his worldly wealth or honor may be, for Masonry does not regard a man for the gilding which wealth or fame alone can give him. It does however, regard the nobility of his manhood, and therefore, if the applicant be a mere negation, a man of such negative qualities that no one can know either good or bad about him; if he be one of those peculiar nobodies who has never developed sufficient force of character to make himself a recognized integral of the great world of positive men, he is not made of that material which can profit by Masonry, and he should never be admitted into our ranks.

I have sometimes thought that a nerveless negative man, who is simply good because he has not sufficient physical or mental energy to be otherwise, and who drifts listlessly along through life in any sea in which circumstance or fortune may have placed him, does as much harm to any institution he belongs to, as the man who develops some positive badness of life. In any event such a man can reflect no credit upon masonry. He is a dead weight and an incubus while he lives, and when he dies he is "unwept, unhonored and unsung."

To me nothing sounds more uncomplimentary than to hear a brother say of an applicant for masonic honors, that he has known him for years, that he always seems like a quiet sort of man, that he never has seen anything wrong in him, and has never heard anybody say anything either for or against him; and yet I fear that men have been made masons with no better recommendations than this. Such a recommendation as this could be given to almost any human nonentity, and very much the same thing could be truthfully said of many kinds of almost brainless, bloodless things.

This is not the quality which should recommend a man to be made a mason. The questions to be conscientiously answered, should properly be; what good thing do you know of him? what are his habits? who are his associates? has he sufficient force and pride of character to make the most of the good gifts with which God has endowed him, and taking him all in all, is he such a man as we will be willing to take by the hand and walk with in all brotherly love and respect, till we reach

the end of life. If he be such a man, then indeed we may feel proud to admit him amongst us, and proud to call him our brother. If he be not such a man he will prove a source of weakness to us. He will never comprehend the sublimity and greatness of the principles which form the basis upon which the superstructure of Free Masonry rests, and in all probability will never get farther than the ritualistic alphabet of our ordinary work.

My brethren, as we return to our respective Lodges, let it be with the determination that we will be more careful about whom we admit into our brotherhood, and to the end that we may scrutinize more and still more closely the character and habits of all applicants for admission, let us infuse more social life into our Lodges; let us build up a custom to have frequent social reunions and masonic festivals and receptions, where our wives, daughters and sisters may go and take a part; and where the innocent amusements and graceful pastimes of the young, the pure and the good may be participated in and enjoyed.

By so doing we will accomplish much for masonry. We will exercise more care about admitting strangers into our fraternity. We will add to the pleasures of life, and enjoy in all their fullness the grand benefits which should naturally result from an institution which teaches brotherly love and kindness, and which is capable of doing so much toward elevating us to a higher and better life.

THANKS TO GRAND OFFICERS.—I desire to return my sincere thanks to the officers of this Grand Lodge, for the assistance they have rendered me in the discharge of the arduous duties of this position.—Except in a few cases, where circumstances beyond control intervened to prevent, all the officers have performed their duties promptly and conscientiously, and their several reports will show you the condition of their work. During some months immediately subsequent to the last meeting of this Grand Lodge, the Grand Secretary was unable to discharge all the duties of his office with the promptness which many of the brethren desired, because of a severe illness which prostrated him and rendered it unsafe for him to perform much labor; for this reason some of the correspondence was delayed. Since his recovery however, he has pushed forward the work belonging to his office with most commendable zeal, and with his usual strength and intellectual vigor, so that at this time his department is in suitable condition for your inspection and approval.

Owing to official duties which have fallen to my lot to perform in another walk in life, I have been compelled to be absent from this Grand Jurisdiction during most of the time for the last two months.—I very much regretted the necessity of an imposed absence before the conclusion of my official service with you, yet notwithstanding this fact, I can assure you that under the able management of the Deputy

Grand Master the duties of the office have been faithfully administered and its honor and dignity maintained. I should not feel that my duty had been fully performed if I failed at this time to testify to the tact, skill and integrity which have been exhibited by the several District Deputy Grand Masters, in discharging the delicate and responsible duties pertaining to their office. They have carefully watched over the interests of masonry in their Districts, have been of the greatest assistance to the Grand Master, and have still further advanced their excellent reputation as good men and devoted Masons.

From all parts of the jurisdiction I have heard the most flattering reports of the success of our Grand Lecturer, in correctly teaching the esoteric work of Masonry. His schools of instruction have been faithfully attended by the brethren, and I am led to believe that great good has been accomplished by his industrious attention to the details of his office. While thanking him for the faithful discharge of his official duties, he is to be congratulated upon the success which has crowned his efforts.

It is of course impossible for me to give in detail the names of all who are entitled to the thanks of the Grand Master, and who have been of great service to me during the past year, however much I should like to do so. Suffice it to say that all the demands which I have made upon the time and attention of the brethren, have been promptly met. Many brethren have acted as proxy for me upon various occasions, where it was not possible for me to be present to officiate, and wherever and whenever my official duties have called me among the brethren, I have only received the kindest consideration and the most ample masonic courtesy. For these exhibitions of fraternal regard and courtesy, prompted by the warm impulses, by the generous affections and the broad idea of brotherhood, which Masonry inculcates, I tender my heartfelt gratitude.

Brethren of the Grand Lodge: before retiring from this position, I desire to return my most profound thanks for the distinguished honor you have done me by electing me your Grand Master. While I entered upon the duties of this high office with much trepidation, it was also with an earnest desire that I might perform them in a manner which should at least reflect no discredit upon the Fraternity in this Grand Jurisdiction. I have devoted a large portion of the year almost exclusively to the work of the office, and have met the important responsibilities with such ability as I possessed. It could not be expected that I should shed any additional lustre upon the illustrious line of Grand Masters who have, from time to time, been elevated to this Grand East,—a line headed by the renowned and historic Cass, and supplemented by a list of names noted for bravery and moral worth, and distinguished in the world of intellectual greatness. I have aspir-

ed to no such distinction. I have simply desired to administer the affairs of the office in a modest, unostentatious manner, and I submit the record of it to your charitable consideration, with the assurance, that in all things pertaining to the execution of the trust, I have endeavored to do that which has seemed to be right and proper, and which would, according to my best judgment, most redound to the honor and welfare of Masonry within our borders.

CONCLUSION.—And now, my Brethren, as we are about to enter upon the more important duties of the session, let us see to it that our legislation is wise and discreet, and marked by that broad spirit of liberality and charity which shall assure us a still more brilliant destiny. If there was ever a time when the Masons of every Grand Jurisdiction in America should be filled with noble aspirations, and should set out with firm resolution to give to Masonry that full measure of distinction to which it is entitled, that time is now. We are about entering upon the second century of the existence of a country that was born of a war in which our fortunes were piloted by that immortal general, whose whole life was an epitome of Masonry, and who never ceased day nor night to impress its beauty and the value of its teachings upon all with whom he was associated,—a country whose southern borders are fanned by the breezes of the tropics, and whose northern limits end among the perpetual snow and ice of Alaska,—a country in which the fullest civil and religious liberty is secured to all, and which is of such vast extent from east to west that the great sun in his course sheds his benignant rays upon the hills and valleys of her eastern border for four hours each day, before the time when he appears above the horizon that skirts the vision of the inhabitants of the golden gate on her western coast. Throughout this whole vast domain are scattered thousands of Masonic Lodges, and hundreds of thousands of Masons, all hooked together as with hooks of steel, and all offering up their reverential adoration to the same Deity. This vast possession is ours—ours to refine, to purify, to enrich. We cannot escape the grave responsibilities which rest upon us. As in the past, so till more in the future, masonry must, from the very nature of things be felt, and its influence and power recognized among men. For this reason, it behooves us all to be true to our country and just to the government in which we live, and to the end that we may continue to keep at the front in all refinement and civilization, let us, like brave men and true, struggle for those magnificent possibilities which come as a reward to those who do not weary in well doing.

GEO. H. DURAND, *Grand Master*.

THE first Masonic Temple in China was erected in 1853. It was projected by Bro. S. Rowson, P. G. M. for China.

IN HOC SIGNO VINCES.

REV. H. A. GOULD.

CHAPTER IV.

Late hours, two nights successively observed, produced their natural effect. An early breakfast, so long the rule at Judge Clinton's stately and hospitable mansion, was not served on Tuesday morning. It was at least an hour behind schedule-time. But even at that hour Parson Bower had not made his appearance. After waiting a few minutes, coffee and cakes meantime getting cold, the Judge concluded to wait upon the Pastor, and summon him to breakfast. He was met near the gateway by a lad who placed in his hands the following note, addressed to the daughter :

"PASTOR'S STUDY, TUESDAY MORNING.

"MISS CLINTON :—I am considerably indisposed this morning, and shall not appear at breakfast table. Do not wait for me. When the balance are served, and the table is cleared, I would thank you for a cup of coffee and a roll, if this shall not necessitate too much trouble. Do not send, but bring these articles, please.

"Very truly,

J. B."

In due season this somewhat peculiar request was complied with.

"I am sorry to find you ailing this morning, Bro. Bower. You are not seriously indisposed, I trust," sympathizingly observed Miss Agnes.

"I hope not ; but I am afflicted with an unusually severe headache, which has been clinging to me full twenty-four hours ; and I was not at all fit for the protracted and exciting contest of last evening."

"I am glad that nothing more serious troubles our Pastor. Now partake of these refreshments ; pass the forenoon as quietly as possible ; take all the rest you can, and you will feel better. We shall have a late dinner to-day ; and I hope that you will be prepared to enjoy it with your usual zest."

"But, Agnes, something more serious does trouble me. I have not only the headache, but the heartache also, and it was concerning this that I desired especially to see you this morning. How did the discussion impress the Judge, last evening ? Has he made any allusion to it ?"

"Yes ; he talked it over after you left, last night. Father assigns the victory to Mr. Warder ; and I certainly think that he was remarkably clear and cogent in the defense of his positions. This, however, must in some measure, be attributed to your cruel headache."

"Alas ! I feared this result. But the Judge does not speak unkindly of me, I trust ?"

"Oh, no ; as our beloved Pastor, you have as warm a place in his heart as ever ; but he thinks that it would be well for you, in the future, to commit the work of opposing Masonry into the hands of others, and preach the good old Gospel, to do which you are so well qualified. I was not prepared for father's declaration, however, that he intended to join the Masons."

"What ! Judge Clinton join the Masons ! Are you certain that you correctly understood him as saying this ?"

"Yes ; I am positive, and cannot be mistaken ; for he said, in so many words, that the question of joining was no longer for him, but for the Lodge, to decide. He

thinks that the Masons have been badly misrepresented and abused, and that he, himself, has done a full share of this kind of work; and now he avows his determination to undo, as far as possible, the great wrong he has unwittingly committed. Already he has transmitted his resignation as an officer of the Anti-Secret Society Association, and says that he shall attend no more of its meetings, unless it be for the purpose of interposing his objections to the further prosecution of its needless and fruitless operations."

"Well, well, this is strangely mysterious. A man of the Judge's age, position, and antecedents, making so radical a change, and on such short notice!"

"It certainly is very strange, Brother Bower. But then, you are aware that father is so constituted that, his judgement once convinced, he does not stand on the order of his going, but starts right along; and there is no use in trying to stop him. Opposition only impels him the more rapidly and certainly."

"All very true, Miss Clinton; and I am more than half inclined to join the Masons myself."

"Not simply because this is father's purpose?"

"Well, not altogether that; but if Masonry is a good thing for an Elder, it ought to be equally good for a Pastor. The fact is, some of Bro. Warder's points stagger me. They would not let me rest last night; and I rolled upon my couch several hours in the vain effort to summon arguments and facts with which to meet those points successfully. You need not wonder, then, that I have a burning curiosity to enter the Lodge, that I may test for myself the facts and declarations so confidently put forth by Mr. Warder. Should you meet him to-day, you will please do me the favor of saying to him that I desire much to see him, if it be but for a moment?"

"Most certainly, Pastor. And now, good morning."

And meet him she did, even before reaching home. Receiving the message, Mr. Warder proceeded at once to the Pastor's study."

"Good morning, Bro. Bower. You are not feeling well, I judge?"

"No; I am suffering from a periodic headache; but it will soon pass off. Did you receive my message?"

"Yes, and am in here in answer to it. In what way can I serve you, Brother Bower?"

"There were certain points in your remarks last evening, Bro. Warder, that were entirely new to me, and have proven a source of no small degree of solicitude. I have invited you here, not for the purpose of discussing these points—for which I am not prepared—but to request that you bear to your Lodge my proposition for membership therein. I confess that you have excited in me a wonderful curiosity to investigate the things of which you have spoken, and to satisfy my mind concerning them."

"If no higher or better object than that prompts you to become a Mason, Brother Bower, I can not consent to act as bearer of your dispatches. Masonry is not the abode of curiosity-seekers. Here is the petition to which all candidates for a place among us are required to subscribe: 'The petition of the subscriber respectfully represents, that having long entertained a favorable opinion of your ancient Institution, he is desirous, if found worthy, of becoming a member thereof.' Now, my brother, carefully study that paper; and when the time shall come that you can conscientiously act in harmony with its spirit, I shall be pleased to hear from you again. Meanwhile, I wish you good day."

"Here is another strange freak," soliloquized the Parson. "It is not, then, after all, so easy a matter to get into a Masonic Lodge. I had supposed that, so anxious were they to build up their Order, the Masons would be glad to admit almost anybody. But here am I, a minister of the Gospel, in good and regular standing, declared to be unworthy, and bidden to wait. Wonder if that is a genuine petition, and if all candidates *are* required to subscribe to it, as that fellow Warder declares? or, in a fit of anger, or jealousy, or both, is it a mere subterfuge for putting me off, and keeping me out of a position that would afford me the same facilities for information that he enjoys? What is to be done? This will I do—investigate this new wrinkle; and if I find that Warder has deceived me, I shall have the rod to hold over him. My headache may go to the dogs, and I'll sift this matter at once. But to whom shall I go? Ah, I have it. Brother Julian Tyre is a Mason, and a Methodist minister. I will make the same question to him that I made to Warder, and then the truth will out."

And sallying forth, he soon reached the Methodist parsonage.

"Bro. Tyre," said he, "I have come upon a strange errand, considering the position I have hitherto occupied, and having so recently as last Sabbath evening, preached a sermon against Freemasonry. But I have since then been looking into the matter with some degree of thoughtfulness, and have had my mind impressed with an unaccountable curiosity to see the practical workings of Masonry. Will you please take my name and petition to the next meeting of your Lodge?"

"Can't do it, Bro. Bower, much as I would be pleased to have you in the Lodge. If you desire the simple gratification of your curiosity, you are not an eligible candidate for the honors of Masonry. I will show you the kind of petition that the Order demands from candidates. At present you are not prepared to append your name to such a document, I imagine."

"That point, then, is settled," soliloquized the Parson, as he directed his steps toward his study; "and that fellow, Warder, is still ahead. I am placed upon probation by that Methodist, too, how long to remain there, who can tell? I can't. The petition says, 'Having *long* entertained a favorable opinion of your ancient Institution.' Wonder *how* 'long' that 'long' is? Will it be as long for Judge Clinton as for myself? Perhaps not; for he will probably know better than to ask permission as a 'curiosity-seeker,' as Warder called me, and I dare not resent it. Curiosity is one of my inherited weaknesses, and it has been carefully nursed. And there is another conception of Masonic conditions that is discouraging: not only must the opinion have been *long*, but *favorably* entertained. But in this the Judge can't be much in advance of me—only a few hours, at most. So I must now commence thinking 'favorably' of the Institution. What do I really *know* that is derogatory to the Order, anyway? Not a thing. What do I know in its favor? Nothing, again, except that some really good men *are* Masons, as I learned from Warder; and then I have been told of *so many* things in its favor, principally, to be sure, by that same fellow, Warder, in whom I take but little stock, if he did once or twice occupy my pulpit; still it will do, I guess, to accept his assurances as authoritative in this matter; and he *did* make a good showing. Yes, Masonry is a very good thing—an excellent thing, indeed. Strange that I should be so long finding it out! But the children of Israel were a long time passing through the wilderness; how bright was Canaan, when they got there! Masonry is a good thing! Yes, a grand, good thing—half its glories have ne'er been told! Then why should I have so persistently denied it?"

But did not Peter thrice deny his Master? He with eyes open—I, with eyes holden! He, to please a 'certain maid'—I, ditto, and her father! Surely Masonry, is a magnificent institution. How can I help thinking favorably of it? 'Founded on liberality, brotherly love, and charity,' and 'truth its center,' as Warder quoted to us. What could be more charming in a 'system of morals, veiled in allegory, and illustrated by symbols?' We have symbolic teachings in religion—why not they in Masonry? And what good men they have in the Order! What an honor to associate with them! This must be so, for Bro. Tyre spoke of 'Masonic honors,' and he knows. Yes, I will be a Mason, and with the Masons stand. But how long hence? Never thought well of the doctrine of probation, anyhow—less now. Perhaps, however, they will measure the time by the strength of my desire. Then I shall quickly have a title to each end of a name already famous. It will sound well, and look well in print—Rev. John Bower, A. F. and A. M. That's better than L.L. D.'S. Now I must go and see the Judge. We will talk the thing over, and make our arrangements to go together. And I must see him, too, before that fellow, Warder, meets him. This is a desperate game, and must be played cautiously and skillfully. The stakes are well worth contending for. My rival is shrewd in planning, and unscrupulous in executing. Why did I not call on the Judge early in the morning, and announce my determination in advance of all comers? Ah, but I was not *converted* then, and had the headache! I'll go now. No; that would be useless, as he is holding court to-day. So I will go to my couch, give repose to this weary body, and these tumbling brains, and interview the Judge when he comes to tea."

But the Parson was mistaken. Court was not in session, the Associate Justices having failed to arrive. Mr. Warder was aware of this fact, and was not slow to take advantage of it. From the Pastor's study, therefore, he immediately repaired to the residence of the Judge, having an excellent business excuse for making an early call. He found the Judge in his library, perusing the morning papers, and in excellent humor.

"Well, Mr. Warder," he said, "I feel like extending to you my hearty congratulations upon the successful termination of your somewhat protracted controversy with our Pastor."

"Successful, in that we managed to come out of it with sound limbs and unscalped craniums, I suppose you mean?"

"Not that only, but also in that you were so admirably successful in annihilating your adversary's premises, and preserve your own, intact."

"That is indeed a complimentary congratulation, and unlooked for as it is gratefully received, Judge. I am permitted to infer upon the strength of it, that you hold our Order in higher esteem than formerly—am I not?"

"Most certainly. Since the little war of words I had with you last week, this subject has haunted me, day and night. It would neither down nor up, at my bidding. I have read everything I could lay hands on, bearing upon the subject, and have aimed to give it a calm and candid consideration. Your words have helped me greatly, and so scattered the mists of prejudice and superstition, that I can scan the field as calmly as any one could expect to do with the amount of light that I enjoy. But I must have more light, and know of no better place to seek it than in the Lodge. My purpose to seek admission to the Lodge was strengthened by reading, this morning, a sermon by one of our ministers at Bloomington, Ind., and a brief reply to it by the editor of the *Freemason*. The sermon and the comments forcibly reminded me of

our Pastor's sermon and your response to it. Allow me to read a few lines to you. Said the Bloomington preacher—"I ask every candid man to answer for himself, is not Masonry a Christ-denying, Christ-rejecting religion? Does not every one that goes into the Lodge turn his back upon the Son of God? * * * Masonry is just as distinctly a Christless and Christ-denying religion, as either the Jewish or Mahomedan church." To this, and much more of the same sort, the editor responds—"Any conscientious Mason, of whatever religion, knows the above remarks to be nothing less than simple nonsense; yet in this way, is the oldest humanitarian institution in the world publicly traduced, day after day, in the house of God. * * * Freemasonry does not profess, and has never professed, to be a religion, in the popular acceptance of that word, and, therefore, cannot justly be charged with being anti-Christian, or *anti* anything else, so long as it does not interfere with any one's faith.

* * * The history of Freemasonry should be sufficient to convince the world that our Lodges cannot be used as engines to advance the especial and sectarian interests of either the Jews, Roman Catholics, Madommedans, Presbyterians, Episcopalians, Methodists, Mennonites, Baptists, Unitarians, United Brethren, Vedas, or any other sect on earth. It recognizes all, and interferes with none.' Now, Mr. Warder, I like these comments; they harmonize with your utterances, and in themselves constitute a platform, broad and strong enough for all having no personal or sectarian axes to grind. If, therefore, your Lodge can make room for another member, I would thank you to propose my name. If our ministers continue to preach after the manner of the two sermons that have passed in review, your Lodge will soon have its hands full of work, in the reception of new members."

"It will afford me great pleasure, Judge, to present your name to the brethren. Here is a blank application, which it will be necessary for you to sign."

"How can I, with propriety, sign that paper, in view of the fact that, until last Friday, I have never looked upon Masonry with any favor whatever? Is that 'long'?"

"In your case it will be accepted as such, Judge, especially among gentlemen who have known you so 'long' and 'favorably.' Of certain others more time might be required."

"Very well, reach me that pen, if you please. How soon, in case I shall be found worthy of a place in the Lodge, shall I be needed for initiation, Mr. Warder?"

"About a month will be required to reach your case for active operations."

"Do you meet only once a month?"

"We meet semi-monthly, and more frequently when necessary; but we regard the reception of members as a more important matter; and our laws wisely provide that we shall proceed deliberately, circumspectly, and without unnecessary haste. This, in part, to prevent the intrusion into the Order of the unworthy or merely curious."

"Exactly. I see the force of the requirement, and will endeavor to bide my time patiently. But a month will be a long time to wait. I hope that our dear Pastor will not be aggrieved at this 'new departure' in my case."

"I think, Judge, that having already waited fifty years, the addition of another month ought not to operate with embarrassing effect. As to Bro. Bower, he will doubtless survive your 'departure', and that without material inconvenience. You will now excuse me, I trust. I have had a piece of work for Mrs. Clinton, and question whether *she* will excuse me, unless I use greater diligence in executing it."

"Certainly, Mr. Warder; if business demands your attention, I will waive further claim upon it, at present. You will accept my thanks, however, for the pleasure this call has afforded; and feel perfectly free to call as often as disposition prompts and convenience will allow."

"Thank you; I shall drop in occasionally."

* * * *

On making his appearance at the dinner-table, the Pastor was astonished to find the Judge occupying his accustomed seat, having supposed him to be at the courthouse, and that he would not return until late in the afternoon.

"Why, Judge, is not this court-week?" he inquired.

"The usual amount of courting is being done, I apprehend, Bro. Bower."

"But I have reference to the Supreme Court, and not to Cupid's."

"Ah, I understand you now. Yes, this is court week; but Associates Cain and Bond could not reach town until 2 P. M., and court stands adjourned to that hour. For me this was a most fortunate circumstance, by the way, as it enabled me to pass a very agreeable hour with your late antagonist, Bro. Bower."

"What!" said the Parson, "has that fellow, Warder, been here this morning?"

"Brother Warder, you mean, Pastor," Agnes suggested.

"Yes, Sir," said the Judge, "Mr. Warder has been here. He is doing some work for Mrs. Clinton, and came upon business concerned therewith; but I detained him for an hour, in order to get a little more Masonic light, and announce to him a purpose for which you shall now be informed. Here is a sermon by Bro. McNary, your collegiate chum, and here is a reply to the same by the *Freemason*. Take these documents to your study, and carefully read them, if you will, and say whether they will not worthily pass as scene No. 2 in the drama, (perhaps I should say comedy,) enacted here last night and the night before? The fact is, my dear Pastor, I have all my life been unintentionally living an error and acting a falsehood in the matter of secret societies, and especially of Masonry. The end of that blind-leading-the-blind chapter has now been reached. I have thrown aside the garments of bigotry and prejudice, and am hereafter to breathe a purer atmosphere, and enjoy a fuller light. You may continue your pulpit denunciations of Masonry, if you think that the better way, and, so far as I am concerned, such denunciations shall pass *nem con*. My advice, however, would be, that you hereafter adhere to the Great Commission, and faithfully and affectionately 'preach the Gospel.' *In hoc signo vinces*. Nothing else will so effectually destroy the bulwarks of sin and Satan. Opposition to secret societies, if that work *must* be prosecuted, may, with propriety, be transferred to other, not to say more competent hands. And now, Pastor, I pray that you may not be offended by the information that I have deliberately and fully determined to become a Mason. The first step has already been taken. Mr. Warder chanced to have with him a blank petition for membership. It was properly filled—I signed it—and he is to-night to present it to the Lodge."

"This is passing strange," said the Parson, dropping knife and fork, his eyes flashing, teeth grating, and the pallor of death stamping his features. Observing this the Judge remarked:

"I feared that our Pastor would condemn this step; but it cannot now be retraced. Be assured, however, Bro. Bower, these new relations shall in no manner affect my duties to yourself or the church. My course, I hope, will not prove unfor-
givingly offensive?"

"By no means, Judge. This is a free country; and men are supposed to be at liberty to act for themselves in regard to these matters. But then it is so strange—so unaccountably strange! You say that you signed an application for membership, and that Warder carried it away with him?"

"Such is the fact; and he agreed to report the application to the Lodge this evening."

"*Il a le diable au corps!*" somewhat irreverently ejaculated the Parson; and, his appetite suddenly appeased, and that old headache returning, he excused himself, and withdrew from the table. Straighway did he betake himself to the office of Mr. Warder, soliloquizing by the way:

"I'll see about all this. That intriguer shall yet be circumvented. A peculiar game is that which allows but one actor. My curiosity has been converted into anxiety. So much has been accomplished, and without any struggle other than with conscience, which will always up when not wanted; but that is neither here nor there now. Were that word *long* erased from the petition, all would be smooth sailing on the surface. Perhaps Warder will strike it out; or, I might do this without his knowledge. Still, if worse comes to worse, the Judge signed such a declaration, and why not I? That solves the problem. Into the Lodge I must go. Mental reservation will serve me, to some extent; but then, that Morgan book I read last week says something about 'secret evasion of mind.' Warder, however, nor the Lodge, will have no knowledge as to what is passing in my mind: But, here's the fellow's office, and I must enter calmly and self-possessed."

"Why, Bro. Bower," said Warder, "this is a day of surprises. You were the last man I had expected to see here. Still, I'm glad to see you, and shall be pleased to serve you, if this is your wish, and there shall be nothing serious in the way."

"Thank you, Bro. Warder. Since conversing with you this morning, I have been thoughtfully occupied in reference to Masonry, and its conditions of membership. Most wise are its precautions against the entrance of the merely curious. I do not wish to conceal the fact that *my* curiosity is still on the *qui vive*, to a limited extent; but it is overshadowed by the intensity of my desire to become a Mason, from a profound conviction of the reality of the excellent qualities of that ancient and honorable institution. Are you strict or latitudinarian in the construction of the language of your petition? If the latter be your practice, or, if a single word be erased from the petition, I can conscientiously sign it. I mean that word *long*."

"We are in the habit of observing both the letter and the spirit of our laws, Bro. Bower. Exceptional cases do sometimes occur, as in all things else; but, as you are aware, *exceptio probat regulam*."

"Well, even though it be an iron-clad, I will swallow it, *long* word and all, exercising a little mental reservation, you know."

"*'Suppressio veri, suggestio falsi,'* Bro. Bower, but then you are to be the doctor. So, here is the petition."

With a hand slightly tremulous, and cheeks a little flushed, the Pastor left his autograph, and then, with manner ill at ease, inquired:

"Is anything further required, Bro. Warder, other than the usual fee, in order to secure the favor I seek?"

"There are certain conditions to which you must assent, prior to your initiation and in order that you may proceed advisedly, I will read to you the most important of the series. It is in the following words: 'Do you seriously declare, upon your honor,

that, unbiased by friends, and uninfluenced by *mercenary motives*, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry."

"You do not, of course, intend that as an insult, Mr. Warder, as, being read from a book, I judge it to be a portion of the Masonic economy. But, are *all* candidates subject to that condition?"

"Yes, sir; in this particular we make no exceptions whatever."

"Well, it strikes me as being altogether supererogatory, in certain cases, at least. What, other than the purest motives, for example, could a clergyman have in seeking fellowship with the Masonic Fraternity?"

"My brother, one of the peculiarities of Freemasonry consists in the fact that it recognizes not the position or intellectual qualities of men, but their *integrity*. Not the most commanding talents, the most exalted positions, or the untold wealth of a man, can entitle him to a place among us, if, with all these qualities, he is wanting in integrity. In the Lodge, all meet upon a common level. You inquire what are a clergyman's motives in entering the order? I am not charged with the duty of interpreting men's motives, and have simply read to you the law defining what their motives must *not* be, if they would be invested with the mysteries of the Institution. If you are not prepared to accept and comply with the law, your better way will be to wait until the law be modified, or the necessity for its provisions be removed."

"By which you would insinuate, Mr. Warder, that I am prompted by '*mercenary motives*' in this matter?"

"My remarks were of a general character. If you choose to give them a personal application, there is nothing in Masonic law to prevent you doing so."

"I wish no personal controversy, sir, and therefore, will retire."

[TO BE CONTINUED.]

OFFICIAL.

OFFICE OF THE GRAND MASTER, }
MARQUETTE, February 18th, A. L. 5875. }

W. J. Chaplin, Editor *Michigan Freemason* :

MY DEAR BRO.—I thank you for your letter of the 16th inst., and shall avail myself of your kind offer as occasion may indicate.

I would like to call the attention of new Lodges to the necessity of careful compliance with my suggestions, appended to the circular copies of By-Laws for the government of Lodges U. D. I directed the Grand Secretary to send a copy to each newly chartered Lodge. I refer especially to the direction that the charter be recorded on a page, or pages, immediately following the records of the proceedings, U. D.; that the record of the election of officers follow on the next page; then the Grand Master's proxy, or letter of authority to the installing officer; then the certificate of the installing officer, setting forth fully his doings in the constitution and installation; so that a complete Lodge history may be found in the records of each Lodge, and all in one book.

This is important, and I desire that the directions be faithfully ob-

served in all instances. If any Lodge has not received a copy of the By-Laws, it can write to the Grand Secretary.

Hastily and fraternally,

M. H. MAYNARD.

OFFICE OF THE GRAND SECRETARY, OF THE
GRAND CHAPTER OF ROYAL ARCH MASONS,
OF THE STATE OF MICHIGAN. }

GRAND RAPIDS, Mich., January 22, 1876.

Be it known, that at the Twenty-Seventh Annual Convocation of Grand Chapter of Royal Arch Masons, of the State of Michigan, held at Detroit, January 18th, 1876, the following officers were duly elected and installed :

M. E. Comp. Wm. Brown, Battle Creek, G. H. P.

R. E. Comp. Oliver L. Spaulding, St. Johns, D. G. H. P.

" Chas. J. Kruger, Grand Rapids, G. K.

" David C. Spaulding, Lyons, G. S.

" *Wm. P. Innis, Grand Rapids, G. S.

" R. W. Landon, Niles, G. T.

" Rev. Wm. Stowe, Grand Haven, G. C.

" S. H. Norton, Pontiac, G. C. of H.

" Chas. H. Axtell, Ionia, G. P. S.

" David Bovee, Coldwater, G. R. A. C.

" Rev. B. F. Doughty, Sturgis, G. L.

*Chairman Committee on Foreign Correspondence.

In testimony whereof, I have signed these presents and affixed thereto the seal of the Grand Chapter.

WM. P. INNIS,

Grand Secretary.

GRAND LODGE.

Pursuant to adjournment the Most Worshipful Grand Lodge of Free and Accepted Masons of Michigan met in Annual Convocation in the city of Grand Rapids on Tuesday, January 25th, ultimo. The brethren at Grand Rapids had procured a very commodious hall, in the central part of the city, the walls of which they had decorated with appropriate mottos and emblems of the Craft, and did all in their power to make the stay of the delegates pleasant. At precisely 12 o'clock, M., the gavel of the Grand Master called to order; when a roll-call showed a quorum to be present, and the Grand Lodge was opened in AMPLE FORM. All the Grand Officers were present; many of our Past Grand Masters, and representatives from nearly all the constituent Lodges, together with many visiting brethren; so that the large hall, capable of seating at least six hundred, was full at the opening. The opening exercises were admirably performed.

In this issue we give the Address of the Grand Master entire. That it was able our readers will all concede, but, to be fully appreciated, it should be heard as delivered before the Grand Lodge. The dignity and true eloquence of the Grand Master as he appeared before the large and intelligent audience that greeted him on the occasion cannot be transferred to paper. The address held the assembly in almost breathless stillness during the entire delivery, and was pronounced by all who heard it to be a model address of its kind.

We call especial attention to those portions recommending economy in the use of the funds of Grand Lodge; and vigilant watch at the gates of the Temple to see that none gain admittance into our sacred institution save such as we would admit into our homes, to be the associates of our wives and daughters; and the holding of more social meetings at which our families may become acquainted with each other, and friendship grow up among them, which shall also serve to cement our brethren with still stronger ties. Indeed the address will repay the careful study of the brotherhood,—especially those who could not be present to hear it.

We could not but regret that the Grand Master did not recommend some plan by which the financial condition of our Grand Lodge might be placed on a better footing. The plan recommended by the committee, and voted down, seemed to us unjust toward such as in future might wish the rights and benefits of Masonry, and therefore unmasonic. What right have we to put an extra tax of several dollars on new members to pay up debts which we have contracted before they were in the institution, while we lay back in indolence, and do not lift the burden with one of our fingers? What a shame it would have been, had we adopted such an unmasonic method of running our Grand Lodge! Glad were we to see the thing voted down. Such action speaks well for the intelligence and sense of justice of the members. The better plan of a tax, to be levied on all the brotherhood in the jurisdiction, obtained.

We think it was unwise to cut down the salary of the Grand Secretary. There is much labor connected with that office, and we believe that the laborer is worthy of his reward. The writing up of our Foreign Correspondence is alone worth the present salary of the Grand Secretary. That office should have a fixed salary of \$1,000 per year. If properly understood by the Masons of Michigan, we cannot doubt that they would cheerfully vote such compensation. But what we do want is a clear record of the uses to which our funds are put, and itemized reports put before our Grand Lodge, that members may understand what they vote upon.

In the haste of legislation many things were done too hurriedly, and others left undone. No investigation was made of the objectionable re-

port of the Finance Committee of last session, when some three thousand dollars were voted for no one knows what.

The following officers were elected and appointed for the ensuing year:

M. W. Grand Master—M. H. Maynard, Marquette.

R. W. Deputy Grand—Wm. Dunham, Manistee.

R. W. Senior Grand—S. W. Finch, Adrian.

R. W. Junior Grand Warden—J. T. Beach, Almont.

R. W. Grand Treasurer—R. W. Landon, Niles.

“ *Grand Secretary*—E. J. Garfield, Detroit.

“ *Grand Lecturer*—A. M. Clark, St. Clair.

“ *Grand Chaplain*—E. A. Clark, Vermont.

W. Grand Senior Deacon—Nat. Hamilton, Buchanan.

“ *Grand Junior Deacon*—Mark D. Vinney—Ypsilanti.

Grand Marshal—Rufus C. Hathaway, Ionia.

Grand Tiler—Harry Dean, Grand Rapids.

The following are the standing committees.

Jurisprudence—Foster Pratt, Kalamazoo; W. R. Bates, East Saginaw; N. J. Kelsey, Climax.

“ *Appeals*—O. L. Spaulding, St. Johns; Chas. T. Hills, Muskegon; N. J. Kelsey, Climax.

Finance—E. R. Robertson, Albion; John P. Fisk, Detroit; B. F. Skinner, Battle Creek.

Lodges—Wm. Graves, Niles; C. F. Bellows, Ypsilanti; S. N. Reynolds, ———.

Credentials—C. W. Strait, Battle Creek; A. D. Edmonds, ———.

Foreign Correspondence—E. I. Garfield, Detroit; A. Babcock, ———; Brown Hyatt, ———.

The following District Deputies were elected:

First—John Lewis, Detroit.

Second—David R. Stroud, Hudson.

Third—A. C. Finch, Centerville.

Fourth—O. T. Blood, Kalamazoo.

Fifth—Eugene Robertson, Albion.

Sixth—Ellisha Mudge, Maple Rapids.

Seventh——— Robinson, Mt. Clements.

Eighth.—J. D. Curtis, Flint.

Ninth—C. Angel, Grand Rapids.

The next meeting of the Grand Lodge will be held in the city of Grand Rapids, commencing on the 4th Tuesday in January, 1877.

THE door between us and heaven cannot be opened if that between and our fellowmen is shut.

Correspondence.

WISCONSIN CORRESPONDENCE.

MILWAUKEE, February 10.

MR. EDITOR:—"Going to Oshkosh to have some fun with the boys," is a saying with which all in Wisconsin are familiar. Where it originated from, or what peculiar circumstances gave it birth, I am unable to say. Originally purely local, it has now become quite general, and is frequently heard even "down East," and used by those who have never been in our State, and known nothing of Oshkosh. And there the impression is carried with it that this beautiful city is a tough place, and the going there is to have a regular spree with her citizens, who are always expected to join you. But such is far from being the case. Oshkosh is one of the finest cities we have, numbering nearly 18,000 inhabitants. She claims to be the second city in the State, in point of population; and she rivals with none in the business activity, energy, and enterprise of her citizens; nor in their intelligence, morality and solid worth. Situated on Lake Winnebago, about midway between Fond du Lac, on the south, and the twin cities of Neenah and Menasha on the north end of the lake, and lying on both sides of the Fox river which, with her principal tributary, the Wolf, (both navigable streams,) coming in the one from the agricultural districts in the interior, and the other from the pioneers of the north, it possesses advantages over any of our inland cities. Last spring, about a year ago, a large fire broke out here, which, in a short time, laid in ashes nearly the whole of the business portion of the city. Yet, to-day, with an energy unparalleled even by Chicago, nearly all of this burnt district is covered with good, substantial brick buildings. Among the sufferers by this fire were the Masonic Fraternity, whose hall, in which the Lodge, Chapter, Council and Commandery were wont to meet, together with their furniture, regalia, and jewels were totally destroyed. They immediately set to work to repair their loss. Forming themselves into a building association, they purchased a lot, and erected upon it a fine, substantial building, in the upper story of which they furnished one of the finest Masonic Halls we have in our State. It is large and commodious, finely frescoed and beautifully furnished. On the 27th of December I went there in company with M. W. J. P. C. Cottrill, our Grand Master, for the purpose of solemnly dedicating it to Freemasonry. The ceremony was conducted by him, assisted by Past Grand Masters G. W. Washburn, a resident of the place, and M. L. Youngs, Grand Secretary John W. Woodhull, Henry Turner, P. G. J. W., and the W. Ms. of several adjacent Lodges. Their large hall was well filled by the members of their own and neighboring Lodges, as well as by a large

number of ladies and gentlemen, citizens of Oshkosh. After the ceremony of dedication was performed, the officers of Oshkosh Lodge, No. 27, were installed by Bro. Cottrell. The charge to the Lodge used was one written by Bro. Paul Revere, the hero of the celebrated Midnight Ride from Charlestown, in revolutionary times. It is a beautiful thing, I can assure you. The whole was concluded by a splendid banquet, provided in a large hall in the same building, to which all did ample justice, and in the evening came the finale, in the shape of a dance, which, for those who "trip the light fantastic toe," was certainly very enjoyable.

The brethren of Oshkosh may well be proud of their hall, and satisfied with its formal opening, and the citizens generally, of this very fine addition to the public buildings of their city.

Among the Fraternity here we number some of the brightest and best in our jurisdiction. Prominent among them are Past Grand Masters Gabe Bouch and G. W. Washburn, Bros. Hutchinson, Spikes, Kempster, and hosts of others, and should you ever have occasion to "go to Oshkosh for a little fun" you will find it by meeting these distinguished fraters, who will take pride in showing you the beauties of their city, and introducing you to the boys. M. L. Y.

Questions and Opinions.

[NOTE.—As the personal opinions of Masonic Editors are not *Law*, we change the heading of this Department. The decisions of the Grand Master are law, in his Jurisdiction, till reversed by the Grand Lodge. His decisions we propose to publish as formerly.]

MORENCI, Mich., Feb. 10th, 1876.

BRO. CHAPLIN, — Please examine the following statements: About four years ago a man came from Massachusetts to this place, and engaged in business. He made application and received the three degrees, which every Lodge confers. In a short time the firm of which this brother was a partner, failed in business, and the brother in question left town. Since that time he has kept his dues paid, and now writes from Texas, asking for a Dimit, for the purpose of joining a Lodge there.

Several of the members of our Lodge object to granting him a dimit, because they think in their own minds that the brother *intentionally defrauded* them, before he left here; but none of them feel willing to prefer charges of *unmasonic conduct* against him, for fear they cannot *prove* what they *think* is the truth of the matter.

Question. What course should our Lodge take in the matter?

The foregoing statements are respectfully submitted to your consideration.

HENRY S. WYMAN, Com.

Attest:

Morenci Lodge, No. 95, F. and A. M.

G. T. COTTRELL, Sec.

Answer. If there be not sufficient evidence of fraud against the brother to warrant the preferring of charges, there is not evidence to warrant the withholding of the desired dimit. [See G. L. Regulations, Art. XVI., Sec. 9.] "A brother in good standing, and not indebted to the Lodge, is entitled to a dimit," is a rule generally admitted, and especially when the brother has left the Jurisdiction, and avows his determination to join another Lodge. "There never has been any doubt, that a Mason, being in good standing, has a right to dimit from one Lodge for the purpose of immediately joining another," — Mackey's Masonic Jurisprudence, pp. 232-233. If the brother has been guilty of unmasonic conduct, let the brethren agrieved manifest courage enough to prefer charges in the usual way, and bring the culprit to justice. But "failure in business," which may involve others than himself, is not necessarily a Masonic crime, or we should have many guilty ones, just now!

Question. When a brother makes application for membership, on a dimit, and is rejected, should neighboring Lodges be notified of such rejection?

Answer. No. The rejected brother loses none of his good standing in the institution by such rejection, and as he may wish to apply for membership to some neighboring Lodge, said uncalled-for notification is calculated to prejudice his case. "The rejection of the petition of a dimitted brother does not affect his Masonic standing." [See Grand Lodge Regulations, Art. XVII., Sec. 2.]

Question. What is the status of a member who has been tried and expelled by his Lodge; an appeal taken, and the decision expelling him set aside by the Grand Lodge, and a new trial ordered?

Answer. In such case the brother is restored to membership, and his future standing will depend entirely upon the result of the new trial ordered. The first trial being set aside leaves him in as good standing as he was before said trial occurred.

MICHIGAN MASONS' MUTUAL BENEFIT ASSOCIATION.

EDITOR MICHIGAN FREEMASON:— Will you please insert this circular to the Lodges, in your valuable Journal, with comments such as you may see proper to make?

Yours fraternally, T. C. P.

DETROIT, MICH., January, 1876.

To the M. W. Wardens and Brethren:

W. SIRS AND BROTHERS:—In again coming before you, the Michigan Masons' Mutual Benefit Association does not present itself as a mere experiment, but as an Association of over twelve months' standing: with a membership of nearly 250; and with, as yet only one death loss—promptly met in three days after notification. It is to you, and for you, your wives and children; and for your own sake and advantage

that the officers now present themselves, and ask you to come forward and assist in completing our ranks.

This is no ephemeral Association, blown up hastily to come down like a collapsed balloon; but an institution to assist where, and at the precise time when, assistance is so sorely needed. When death has closed the eyes of the fond husband and father, and everything around looks dark, dreary and blank, then the benefits of this Association will dart its benignant rays across the lonesome and gloomy pathway, and enliven it with continuous light.

Fathers and Brothers, why delay to take such a step, as will surely and certainly assist to place your loved ones beyond the cold and chill of the world?

It is now a mere waste of time and labor to prove the benefits and advantages of an Association such as this; they are indispensable, and beyond a peradventure. Ask the widows assisted, the orphans clothed and fed by their means; and you need seek no further proof. Other "Institutions," not so ancient or united as "Ours," have them; inquire and their members will tell you, they cannot, and would not do without them. In other States they are established and prosperous. The Association in Indiana has, during the six years of its existence, gladdened the hearts of the widows, and brightened the faces of the orphans of its deceased members, to the glorious tune of over One Million Dollars! Why cannot Michigan emulate so noble an example? Can you, by any other means, and at so cheap a rate, secure the same advantages to your family?

Note the following table, based on the age of 38 years, the mean between 21 and 55, the extreme ages at which members can be received into the Michigan Masons' Mutual Benefit Association, and which shows the payments to be made yearly, for life, to secure \$3,000 in the event of death:

New England Mutual.....	\$87 90
Massachusetts Mutual.....	88 20
Mutual Life Insurance Company of New York.....	87 45
*Masonic Mutual Benefit Society, of Indiana.....	27 75
+Michigan Masons' Mutual Benefit Association.....	23 50
*Average of 7½ deaths per 1,000 yearly.	
† Including the annual fee of one dollar for current expenses.	

Thus, Brothers, you see that you can, through the Michigan Masons' Mutual Benefit Association, at a much cheaper rate than elsewhere, secure to your families future provision.

Naturally you will ask how can it be done so cheaply? We reply that we have no stock-holders to pay dividends to; no salaried Presidents, &c., to pay; no marble-fronted palaces, with black walnut and rosewood furniture, &c., to build; and, again, no yearly premiums to be paid into the treasury, to be loaned out at usurious interest, that some one may be made rich. Each member takes care of his own money; and it is not until the unwelcome visitor, Death, does knock at a Brother's door, that members are required to pay death assessments.

It is a great object with the officers of the Michigan Masons' Mutual Benefit Association to keep the expenses as low as possible; so that every member of our Fraternity, let his condition in life be what it may, shall be able to contribute to the permanent benefit of his Brother's family; and his Brothers, in their turn, when the time arrives, contribute to his. In fact, to make it really a mutual benefit.

HOW MAY THESE BENEFITS BE OBTAINED?

Any affiliated Master Mason, in good health, not over 55 years of age, and in good standing, can join the Association by making written application, through an agent, officer, or member of the same; or, if there be none in his neighborhood, through the W, M, of his Lodge; such application to be accompanied with a Lodge certificate, signed by the Lodge Secretary, of the applicant's standing; and the entrance fee of \$2.50; such fee, in case of rejection, to be returned to the applicant. Of the entrance fee, one dollar is credited to the member as his first death assessment; and, until a death occurs, (except to pay the yearly due of one dollar,) he is not called upon again. In case of total disability by loss of sight, or of a limb, the disabled Brother receives fifty cents from each member; and the remaining fifty cents is paid to his family at his death. There are two divisions; the first, when full, to consist of 3,000 members, the second to consist of 2,000 members. A Brother may be a member of either, or both divisions; but he can only hold one membership in either of them.

Brothers, can you, will you, dare you, when so small a pittance will keep the wolf from the door of your loved ones, take the risk of leaving them destitute? None can tell (though now unlikely) when death may come. It is our duty, so far as we can, to avoid a result that may be disastrous to the helpless ones we may possibly leave behind us.

Truly it is to the interest of members of all Lodges to induce their Brothers to join the Association; as it materially lessens the probability of applications for relief on the part of widows and orphans. A letter was recently received from a Brother in Kentucky, who writes that their Association is progressing; and that one very important effect it has, "is that of inducing a better class of men to seek admission to the Lodge, than has occurred for many years past."

We issue no "circulars of character"; such Associations as our's speak for themselves. Our officers show the class of men engaged in the work, and as their work is one of love only, they sincerely hope the Brothers of our Lodges will at once come forward and help to carry to a successful result this "great and glorious undertaking."

Brothers, this work is now again laid before you, and is entirely in your own hands; will you come forward and work with a will? The interest is your own. In laboring for it you are advancing your own private interest; and by giving the Association a good, generous support, you can soon place it where it should be — on the level with its sister of Indiana.

T. C. PROSSER,
Secretary.

J. W. SHINGLEDECKER.
President.

DETROIT, Mich., January 5th, 1875.

To the President and Members of the Michigan Masons' Mutual Benefit Association:

GENTLEMEN,—I sincerely thank you for the prompt payment (within three days of notification,) of the Benefit due on Certificate No. 122, Division 1st, of my late husband, Charles Hutton, a member of Ashlar Lodge, No. 91, F. & A. M.

Yours respectfully,

AMANDA HUTTON.

 Blank applications, &c., furnished on application to the Secretary; who will be happy at any time to give all necessary information. Address T. C. Prosser, Secretary M. M. M. B. A., Detroit, Mich.

Tidings from the Craft.

JANUARY 25TH, ultimo was the one hundred and sixtieth anniversary of the birthday of Bro. Robert Burns, the Scottish Bard and Freemason. We notice that our fraters celebrated this day with much eclat in many of our cities.

THE oldest Lodge in Canada is Saint Paul's of Montreal, which was established in 1760, warranted by Lord Aberdour, Grand Master of Masons of England.

THE Masons of Kendallville, Ind., have recently "purchased a fine brick block, on most favorable terms," and are fitting it up for Masonic purposes. They expect to have a Masonic Hall, when completed, that shall be surpassed by few in Northern Indiana. We hope to have the pleasure of being present at the consecration of said Hall.

UP TO THE present time sixty Commanderies, and four Grand Commanderies, have signified their intention to participate in the Templar Re-union, to be held in the city of Philadelphia in May next, among which we note the Commanderies of Monroe and Corunna, Michigan.

THE centennial is the watchword on every hand, and re-echoed in every publication. The Masons of our country are fully alive to the centennial, and are making gigantic preparations, in many parts of the country, for a trip to Philadelphia during the coming summer. And now comes the *Keystone* out with a "Centennial Masonic Almanac," which is not only a thing of beauty, but packed full of incidents pertaining to the Craft worth the knowing. We have taken it home, not daring to trust it about our office, for fear it will disappear, as does the *Keystone*, Masonic paper of Philadelphia, before our longing eyes are blessed with beholding it.

T. S. PARVIN, Iowa City, Iowa, is wanting *Ashlar* Vol. i, Nos. 4, 7, 8; Vol. iv, Nos. 2, 4, 6, 7, 9, 12; Vol. v, No. 9; Vol. vi, No. 6.

Mystic Star, Vol. ii, No. 6; Vol. iii, Nos. 1, 2, 4, 5, 6; Vol. x, No. 6; Vol. No. xv, No. 6; Vol. xviii, No. 4

Proceedings of Grand Lodge, Michigan, for 1844, '45, '46, '47, '52, '53.

" " " " " for 1848, '51, '52, '55.

He will pay a reasonable price, or exchange liberally for any of the the above. Brothers having them and disposed, will correspond with him. If an of our readers have one or more of the above volumes to spare, we hope he will communicate the fact to Bro. Parvin. The editor of this journal would be pleased to get hold of one or all the volumes of the *Ashlar*.

THE MICHIGAN FREEMASON.

VOL. VII.—APRIL, A. L. 5876.—NO. VI.

ADDRESS OF THE GRAND HIGH PRIEST.

Companions of the Grand Chapter :

Once more, as the years pass away, we have come together to legislate for the good of the Royal Craft. Through our grand jurisdiction, peace and harmony prevails and a prosperity has existed, unlooked for in the general financial depression, that has effected injuriously every business interest in our State. Our financial exhibit for the year, will, I am assured, compare favorably with any of the preceding years.

INSTITUTION OF CHAPTERS.

At your last annual convocation, you chartered two Chapters:—Oxford, No. 94, at Oxford, Oakland County, and Lawrence, No. 95, at Lawrence, Van Buren County.

Through a severe family affliction I was unable to institute, personally, either of these Chapters. On the 2d of February, M. E. P. G. H. P., E. Sprague, acting as my proxy, instituted Oxford Chapter and assisted in conferring the degrees. On the 18th of the same month Lawrence Chapter was instituted by R. E. G. H. P., Wm. Brown, under circumstances of extreme difficulty, owing to the blockade of the roads by the storm of that time. I here tender to him and to M. E. Comp. Sprague, my sincere thanks for the services rendered.

These Chapters will bring up a good account of their labors, and for Lawrence Chapter, having visited it within a month, I can say, they have nobly redeemed the pledge given last year. They return 21 exaltations during the Masonic year, three thus far the current year, with nine more under way. They have a commodious hall in the midst of a fine agricultural community and a membership the Grand Chapter may be proud of.

I have for good reasons shown, and on proper petitions, granted three dispensations to open Chapters during the year, having in each case complied with the requirements of the Grand Chapter.

On the 13th of February, 1875, I granted a dispensation to open a Chapter at Port Austin, in the County of Huron, to be known as Port Austin Chapter, with Richard Drury to be first H. P., John Buttars, K., and Robert W. Irwin to be S. On the 9th of July I granted a dispensation to open a Chapter at Caro, in the County of Tuscola, to be known as Caro Chapter, with Alonzo Washburn to be first H. P., Henry P. Atwood, K., and Wm. M. Rogers to be S.

On the 14th of December, I granted a dispensation to open a Chapter at Evart, in the County of Oceola, to be known as Evart Chapter, with Robert Laughlin to be first H. P., Elery C. Cannon, K., and Charles F. Leasie to be S. I have had no communication with these Chapters since the dispensations were issued. I presume they will apply at this Convocation for Charters, and for the same reasons I found good in issuing the dispensations, I hope Charters will be granted them.

I have received within the last two weeks a petition for a new Chapter at Grass Lake, in the County of Jackson, recommended by Jackson Chapter, No. 3, but as the time was so short to this Convocation, I referred them directly to the Grand Chapter. All the petitioners are known to me personally; they are good men and true, and I hope a Charter will be granted them.

I have been asked for special dispensations to ballot on petitions out of time; also, when for reasons shown, the annual election could not be held at the regular meeting. In most of these cases I have granted the relief sought for. I have been accustomed to consider the officers of our several Chapters as good men and Masons, having the interest of the Royal Craft at heart, and that they would not ask these favors as a means to get bad men into the Order, or to work it any injury. I have yet to learn that the granting of these dispensations has resulted in evil, and I would not restrict the power to grant, or the disposition to solicit these favors on all proper occasions.

DECISIONS.

During the year I have had all kinds of questions asked me, touching Masonic law and regulations, and concerning the internal working of Chapters. The answer to many of them could be found in works on "Masonic Jurisprudence," many of them would be answered by the individual sense of right and justice, while some have required extensive examination of the laws and rulings of the Grand Chapter during the past years. My study on these questions has developed this fact, that diverse and opposite decisions have been rendered by different G. H. Ps., which have in their turn been sustained by the Grand Chapter,

thus making a conflict of laws in our jurisdiction. It would seem that the committee to whom these decisions have been referred, have not given them the time requisite for their examination, and the Grand Chapter in adopting them, have done it hurriedly and more as a matter of courtesy to the presiding officer, than with due deference to what is Masonic law and usage. A number of questions asked me, have been so clearly answered by the printed law and usage, that I will not refer to them. That those I have noticed may have proper examination and be approved or rejected by the Grand Chapter understandingly, I have selected for the Committee on Jurisprudence, to whom they will be referred, Companions who are well versed in our ancient landmarks, and the regulations and usages of Capitular Masonry, and have sent them in advance a copy of the questions asked, with the answers thereto.

The following are the questions I have deemed of sufficient importance to notice here :

Question.—A brother is elected to receive the Chapter degrees. Before receiving them, a Companion *who was present at the election*, objects. Does it act the same as a black ball ?

Answer.—By the action of our Grand Chapter, the objection made after a clear ballot, is the same as a black ball, and the candidate must be declared rejected. My own opinion is against this decision, when the Companion objecting was present at the balloting, unless the objection is based on facts arising or coming to the knowledge of the objector subsequent to the ballot. After passing the investigation of a committee and the scrutiny of a clear ballot, the successful candidate is entitled to know and answer, if he can, the objections made.

Question.—A brother has been elected to the degrees of the Chapter and made a Mark-Master; can a Companion who was present and voted for the candidate, and also present when the Mark degree was conferred, stop the conferring of the other degrees, especially when there can be nothing found against said brother of any kind ?

Answer.—If one degree has been conferred, the objection to further advancement must come in the form of specific charges against the candidate, which, if sustained, stops further work; if no charges are made, the H. P., at his pleasure, confers the balance of the degrees.

In a case of Masonic discipline in a Chapter, a number of questions were asked me by the H. P. bearing on the case, most of which are answered in works on "Masonic Trial," but I quote the following :

Question.—Ought I to have entertained a motion to lay the charges on the table, or any other motion ?

Answer.—No. Your By-Laws say, "charges shall be received," etc., etc.

Question.—Is the charge without signature sufficient ?

Answer.—The charges must be authenticated by a responsible signature.

Question.—Should the Companion under charges be summoned before the Committee, when taking testimony, and before the Chapter at the final trial ?

Answer.—He should be summoned to all meetings of the Committee for the ex-

amination of witnesses, and of the Chapter when his case is on trial, and be permitted to take part in person or by counsel.

The following has been asked a number of times, and should be well understood:

Question.—Is a Companion eligible to the office of H. P. who has never served as King or Scribe?

Answer.—Yes. A Companion is, on the night of his exaltation, eligible to any office in the Chapter, and should he be elected and installed H. P. in his Chapter, he is eligible to the office of Grand High Priest of the Grand Chapter at its next Convocation.

Question.—A Companion dimits from a Chapter for the purpose of removal, he changes his mind, and wishes to renew his membership, but a factious Companion objects; also to his sitting as a visitor in the Chapter. Can anything be done?

Answer.—Having dimitted, he can return only on petition and a clear ballot.

Question.—In the absence of the first three officers, can a P. H. P. open the Chapter and do the regular work?

Answer.—No. One of the *Council* must be present.

Question.—Would it be right or legal for a past K. to act in the absence of the proper officers, the same as P. H. P.

Answer.—No. It must be the present K. or S. to act in the absence of a superior officer.

Question.—Are Subordinate Chapters to obey the mandates of the Grand Body *prior* to the reception of the written (printed) proceedings of the Grand Chapter?

Answer.—An edict of the Grand Chapter becomes operative from and after its passage. It is expected that every Chapter will be represented at the Annual Convocations, thus obtain knowledge of its action and be governed accordingly.

Question.—A brother in 1872 petitions a Chapter and is elected, but does not take any degrees. In 1873 a new Chapter is instituted, whose jurisdiction covers the brother's residence. In 1875 (nothing having been done in the meantime) the brother petitions the new Chapter. Can the petition be entertained if the old Chapter objects?

Answer.—Yes. The brother neglecting to present himself to the Chapter in which he was elected, within a specific time, (regulated by the By-Laws,) forfeited the rights of his election and the fee accompanying the petition. The new Chapter has jurisdiction.

Question.—A brother received in due form the degrees of the Chapter, but neglected to sign the Constitution and By-Laws. For years he pays no dues and at length charges are preferred against him for non-payment of dues. The Companion feels much aggrieved thereby. What is his status?

Answer.—If the Companion has exercised the duties of membership, such as voting, balloting, etc., he should be considered a member, and subject to the discipline of the Chapter. It is important that a member should sign the Constitution and By-Laws. I would present them to this Companion to sign, and if he refuses deal with him as the occasion demands.

Question.—At the annual election in a Chapter two Companions were elected to office, but on account of a requirement of the By-Laws that no Companion in arrears for dues shall vote or hold office in the Chapter, the H. P. declined to declare them elected, and called for a new election, when two others were elected. The two Com-

panions most affected by this ruling appealed. The following is the By-Law referred to: "Each member shall pay quarterly fifty cents for the benefit of the Chapter. Any member not having paid up his dues agreeable to the By-Laws shall be excluded from the privilege of voting on any question and from holding any office in the Chapter," etc., etc.

I gave the following ruling in this case: The By-Law referred to, does not conflict with the laws of the Grand Chapter; is very proper, and every member must be governed thereby. The two Companions, while they do not, if in arrears, vote or hold office, yet a majority of their Companions might, under the By-Law, elect them to office and the election be legal. When they present themselves for installation, the question should be asked, "If they are clear on the books;" if not, and they fail to clear themselves, the election to office is declared vacant, and the office filled by a new election, by appointment, or by the last incumbent holding over. Time is granted between the election and installation of a Companion to pay his dues. If he does not do it, he cannot be installed.

Question.—A Companion known to us as such, only by a dimit, his own statement, and several years' residence in our jurisdiction, is put under charges for un-masonic conduct by the Chapter, and is summoned to appear and answer to said charges. He answered in person and claimed the right to be admitted to the Chapter to defend himself. The Chapter asks these questions: 1st. Can he be admitted for the purpose of answering to said charges? 2d. If not, what is the proper course to pursue in his case?

Answer.—Your Chapter could not bring charges against any one but a *Royal Arch Mason*, and by bringing the charges you admit the validity of the dimit and the standing of the Companion. In direct answer to your questions: 1st. You can admit no one to your Chapter unless you know them to be R. A. M. A dimit is descriptive of the facts stated therein. 2d. You cannot try any one you do not acknowledge as a R. A. M. It follows that you must admit him to answer to, or drop the charges.

Question.—Can a Companion who has never held a higher position in the Chapter than K., legally install the officers of a R. A. Chapter?

This having been done, I answered as follows.

Answer.—No one but a present or past High Priest can install the officers of a Chapter. The officers are not installed and the old ones must hold over until the installation is properly done.

FINANCIAL.

The question of the financial condition of the Grand Chapter will claim your earnest attention.

The able report of the Special Finance Committee, last year, showed that the expenses of our Grand Chapter had been exceeding its income for a number of years, a state of things that ought carefully to be guarded against. What is true of an individual is true of our organization; we must live within our known source of income, or our existence for good is gone; the example set by the Grand Chapter will be followed by our subordinates, to be followed by them as by us, in onerous taxation, which, in times like these, when our charity is so often called on,

becomes really burthensome, and if frequently resorted to, alienates our membership and destroys our usefulness.

The question of *increase* of revenue I trust will not be entertained, for in many instances now the draft on the receipts of our subordinates is seriously felt by them, and while the additional amount called for this year has in most cases been willingly paid as a contribution to relieve us from debt, I am assured it would not be well to try the experiment too often.

We must keep our expenses within our income, and as that varies but little from year to year we must arrange our appropriations accordingly. I would reiterate the suggestion of the Finance Committee of the last Convocation, that all question of expenses be referred, before action, to them, who, knowing the amount to be used, can keep within the proper limits.

In looking over our past financial history I can see no necessity of any change in our fundamental laws in this regard. In former years, with our present legitimate source of revenue and economical expenditure, we had accumulated quite a balance in the treasury, and it was only when we began to pay extravagant salaries that the balance turned against us. In our Masonic nomenclature I can find no such word as salary—it was an evil day to us when it was coined, and the sooner we strike it out the better. To serve in any place to which we may be called without hope of fee or reward should be our pride and glory—the quest of gold should never cross our threshold. You who come here to legislate for the Royal Craft, and those whom you have chosen to assist and preside over you, are entitled to this consideration, that our expenses be paid and nothing more.

If during the year, as your presiding officer, and head of the Order, I have spent much time and some money in necessarily looking after the interests of the Royal Craft under my charge, I do not look for financial compensation, but I do ask of you, if my labors have been crowned with success, and our institution is the better for my work, in that much give me a place in your kind recollections of the past year. I ask no more.

FOREIGN REPRESENTATION.

In July last I received, under cover from Comp. Johnson, the late G. S., a communication from M. E. Jas. Seymour, G. L. of the G. R. A. O. of Canada, in relation to the appointment of a representative of his G. C. near the G. C. of Michigan, and suggesting the name of R. E. Comp. Robert Kincaid, G. T. of the G. C. of Canada, as our representative near his G. C. I answered by referring to your action of last winter, discouraging such relations between Grand Chapters. I have, and do, consider this mode of representation between grand bodies an empty form, resulting in no good to representative or bodies represent-

ed. We should be glad to receive the M. E. G. Z. of our sister jurisdiction on the other side of the river, or his direct representative, or from any of the thirty-eight Grand Jurisdictions with whom we are in correspondence, and we can assure them of a right royal welcome if they will come and see us, but why give the empty honor, if honor there be, to one who never has, and probable never will, visit us. I declined recommending the appointment of any one here, and of course could make no appointment abroad.

UNIFORMITY OF WORK.

During the year I have visited a number of our Chapters and witnessed their work. It affords me much pleasure to testify to the uniform courtesy with which I have been received, and to the almost perfect uniformity which exists in the work of the degrees in all our Chapters. It cannot be expected that a perfect uniformity will be obtained among our hundred workers, in the use of the language of our ritual, but I found the work the same in all essentials in the Chapters visited, and where there was a slight difference it was so slight as in no way to change the lessons taught. I attributed this happy condition to the fact that our Grand Chapter has in the past strongly set itself against any innovation of the ancient work and landmarks of the Order, and I trust the day is far distant when reform will find lodgment within our Royal Arch. If we have errors they have so received the sanction of age and honored usage that to change would mar our harmony.

Our Masonic institution had its birth long centuries ago when humanity was young, and all its lessons are impressed with the virtue, the wisdom and the morality of the days of the patriarchs, of an age when God himself had direct intercourse with His people, and by the mouths of His prophets taught them His will, His laws, and His judgments. Those teachings are ours; down through the ages, through wars and persecutions, they have come to us in all their purity, and if we may change one of those landmarks we may change them all, and our institution loses its greatest claim to our regard and love, for it becomes an Order of to-day, impressed with the thoughts and life, the glories and the vices of to-day, and I need not tell you what they are. To know that they exist is to warn every lover of the Royal Craft to keep aloof from innovation or change.

Companions, I congratulate you on the opening of this, the 27th Annual Convocation of our Grand Chapter, and on the auspicious circumstances surrounding us as Masons and as citizens. You are to-day convened on the threshold of the second century of our existence as a distinct people among the nations of the earth. One hundred years ago the representatives of thirteen colonies commenced a struggle for national life on our eastern borders, whose fruitage of to-day is the cities,

towns, hamlets and farms that cover our country from the lakes to the gulf, and the busy hum of whose active life may be heard unbroken from ocean to ocean ; so, just one hundred years ago, or in 1776, in our city by the sea, first were planted the seeds of the Royal Craft, that, from its small beginnings, as the century, year by year, went onward, has grown until the shadow of its tabernacles cover the whole land, and the incense from its two thousand altars ascends in grateful homage to our Heavenly Father.

Looking back over this century of the American Royal Arch, we can but mark the change that has been wrought. Then, introduced for the first time into the new world, struggling for a national existence as the people were through their seven years of warfare, our Masonic fathers must have held in almost sacred veneration the principles of an institution which they were trying to plant and nurture in a soil and period that seemed so unpropitious ; yet with a heroism worthy of the men and times they wrought and conquered. Not then as to day did they meet in pleasant halls, near their own homes, with all the paraphernalia of our Order to add interest to the work, but where nine or more could meet, coming from long distance, with the symbolic tools of the Craft, they reared the Arch. And now after the passage of a century, when even the names of these worthy men are almost unknown, we hold in high veneration the work they accomplished.

Time will not permit, even were this the place, to follow the growth of the Order which has taken place in this first century of its life.

The infant of 1776 has become a giant in 1876, and its strong arms reach out covering the earth. If we have a mission to fulfill, a Masonic duty to accomplish, it is that we send it forward to our successors with the same scrupulous purity that we received it, that those who fill our places in 1976 may have no cause to regret that our hands assisted in rearing the temple of our Holy Royal Arch.

Companions : I shall soon return to you the power that one year ago you placed in my hands. If, during the year I have held it, or the few hours I may continue to hold it, I have done aught amiss, I ask you to throw over those acts the mantle of a Mason's charity, for they have been mistakes of the head and not of the heart. I should have hesitated in assuming this responsibility had I not known that I would be in the hands of friends, ever ready to help me in the right, and to pardon a wrong if unintentionally done. And now, thanking you individually and collectively for your consideration, we will proceed with the business of the Grand Chapter.

JOHN L. MITCHELL,
Grand High Priest.

THE first Club in America was the Wistar Club, of Philadelphia.

LET THERE BE LIGHT!

BY JOHN G. WHITTIER.

[Sung at the Dedication of the Public Library, Haverhill, Mass.]

"Let there be light!" God spake of old,
And over chaos dark and cold,
And, through the dead and formless frame
Of nature, life and order came.

Faint was the light at first that shone
On giant fern and mastodon,
On half-formed plant and beast of prey
And man as rude and wild as they.

Age after age, like waves, o'erran
The earth, uplifting brute and man;
And mind, at length, in symbols dark
Its meanings traced on stone and bark.

On leaf of palm, on sedge-wrought roll,
On plastic clay and leathern scroll,
Man wrought his thought; the ages passed,
And, lo! the Press was found at last!

Then dead souls woke; the thoughts of men
Whose bones were dust revived again;
The cloister's silence found a tongue;
Old prophets spake, old poets sung.

And here, to-day, the dead look down;
The kings of mind again we crown;
We hear the sage's word; we trace
The footprints of our human race.

Here Greek and Roman find themselves
Alive along these crowded shelves;
And Shakespeare treads again his stage,
And Chaucer paints anew his age.]

As if some Pantheon's marbles broke
Their stony trance, and lived and spoke.
Life thrills around the alcoved hall,
The lords of thought await our call!

THE *first Master Mason's Lodge* in America was "The Hoop, Water Street," Philadelphia, chartered in 1730, by Provincial Grand Master, Bro. Daniel Coxe, and No. 79, on the English Grand Lodge Register.

IN HOC SIGNO VINCES.

REV. H. A. GOULD.

CHAPTER V.

A month had gone by. To most people it appeared much the same as other months; but to Judge Clinton it seemed almost interminable. He received the first degree of Masonry with becoming dignity; and his greatest wonder, on emerging from the Lodge was, that Mr. Warder should have been so mild and unimpassioned in setting forth the benefits of the Institution, and in resenting the envenomed attacks made upon it in his presence, both by himself and by Pastor Bower.

"For," said he, "the beauty, grandeur and impressiveness of that degree immeasurably surpassed my most glowing anticipations. Never elsewhere have I so learned the great lessons of dependence and charity. Talk to me now of the wickedness and godlessness of Freemasonry! No man will do it, if he knows whereof he affirms. 'Masonry does not claim to be a religious organization,' you said. No; but how a good Mason can fail to be a Christian, if such be the teachings throughout the degrees, is a mystery I cannot solve. Can you solve it, Bro. Warder? (You see I have a new title for you now.)

"Yes; and may I not hope that you will soon have for me still another title?"

"Now, brother, that's a digression. Lucky, that the moon just passed behind that cloud, so you can't see me blush! You remember my saying to you, a few weeks since, that Agnes was of age, and competent to enter into contracts for herself? I reaffirm the declaration now, with this addenda, that, inasmuch as she has always been a dutiful daughter, and is very careful in regard to her associations, I shall feel bound to ratify any covenant she may make. Is that satisfactory?"

"Abundantly so; and this is the proudest and happiest moment of my life. Were not the hour so late, I would ask the pleasure of accompanying you home, that another heart might be made glad to-night."

"Come right along. The family will be waiting for me. I notified them that I should be detained later than usual this evening."

"I fear that this will prove a cruel blow to our Pastor, Judge."

"What? Your going home with me?"

"No; but the consent you have given."

"How so, Mr. Warder?"

"Why, did you not know that he sought the hand of Agnes, and that our hotly-contested battle was fought on this line?"

"No; I had no idea that anything more than a single issue were involved."

"Such was the case, nevertheless, or the contest would have closed the first evening."

"Well, this renders transparent several matters that have been quite enigmatical for some weeks past; and at the same time it affords me the opportunity of still more heartily congratulating you upon your well-earned victory."

"You are overwhelmingly complimentary, Judge. But, our poor Pastor!"

"The feminine flock is still large, Mr. Warder. I cannot undertake to furnish daughters for everybody."

"You were speaking, Judge, of the religious tendencies of Masonry. Just here, I am frank to confess, there lurks a danger. While I admit that the lessons of the Lodge, rightly interpreted, and conscientiously adhered to, do reach beyond the sphere of mere morality, and impress men with the necessity of a suitable preparation for death and the judgment, yet no intelligent Mason claims this as the object or purpose of the organization. Still, many men, unacquainted experimentally with religious life and character, when they come to listen to the unfoldings of the Scripture lessons, and reach a conception of their symbolic application, become enthusiasts, and stop right here, imagining that they had reached the *Ultima Thule* of man's religious obligations. We recently had a marked illustration of this fact in that perambulating lecturer at the City Hall, referred to by Bro. Bower. Not every Mason is a Christian, by any means; and tens of thousands of good and true Christians have never seen the inside of a Masonic Lodge—among them, too, many that are uncompromisingly opposed to the order."

"You certainly have donned the broad mantle of charity, Mr. Warder."

"Charity is an incentive of the Order, Judge, and should be constantly worn by every Mason."

"What! home so soon! Just as I supposed would be the case. The family are awaiting my coming. Walk in, Mr. Warder. You were not expected, but will be none the less welcome on that account."

We will not intrude upon the evidently elated group within, but seek needed rest and repose after the protracted and impressive Entered Apprentice work of the evening.

An unusual circumstance—so unusual as to be a matter of remark—occurred the following morning; the Parson reported for breakfast in advance of the other members of the family. Ordinarily, it was necessary both to call and wait for him, and wait a long time, too. So he passed into the library, and somewhat impatiently awaited the completion of the cuisine arrangements. Summoned at length to the breakfast table, of which he aspired to be "autocrat," he facetiously observed, on deliberately settling himself in the "seat of honor":

"Nights badly spent make havoc of the morrow,
Yield little joy, and charged are they with sorrow;"

"And, as we find, this morning—

"Tired Nature's sweet restorer, balmy sleep,
Comes to the lids while breakfast tea's a-steep,
With Parson in Judge's quarters waiting,
And wond'ring why this cruel belating."

"Indeed, our early-rising Pastor is quite poetic this morning," said Agnes; "as—

"Risen once from his couch the breakfast call ahead,
His hunger seeking light, brown and Graham bread,
With cakes, and steaks, and omelets as well;
Things other, (more than now I'd like to tell;)
And, wonder! with a moment's leisure time,
Fills up the same with execrable rhyme!"

"Enough! enough, Miss Clinton!" said the Parson. "Never hurry the breakfast on my account, and I agree to retire from the field of rhyme. By the way,

Judge, your Court had a late sitting on that breach of promise case last night did it not?"

"No; the Court was not in session last evening. The tedious case went to the jury at 4 o'clock; and there being little prospect of an early verdict, we took a recess to 10 A. M. to-day. But the Lodge had a protracted session; it required time to confer Masonic honors on flesh and bone to the amount of 250 avordupois. And they *were* honors, genuine, strong, pure and permanent."

"You have really joined the Masons, then?"

"I have; and I glory in the fact."

"Well, Judge, I prefer the kind of glorying that Paul refers to; and he says, 'God forbid that I should glory, save in the Cross of our Lord Jesus Christ.'"

"That is very good, in its place, Pastor; but Paul was not a Mason; and if some of his followers were, or could be, they would find some other matters to glory in, and still glory in the Cross none the less."

"Do not imagine that I court a controversy, Bro. Clinton. I have no such purpose. If, however, you have no engagement this morning, I would be happy to see you at my study."

"I must be at the court-house at 10, and therefore, can spend but little time with you."

"A few moments will suffice, Judge."

"Very well; I will call."

The Judge having been seated in the "rustic chair," Parson Bower addressed him:

"The subject concerning which I desired this interview, Bro. Clinton, is a little delicate, but to me it is of vital interest. I have now been engaged in the work of the ministry nearly five years; and while I perhaps ought not to complain of the success attending my labors, yet am I satisfied that this success would have been greater, and the labors more pleasant and acceptable, had I been able to mingle more freely with the families of the church as the *head* of a family. There is, as there all along has been, a want of freedom of communication, and a lack of confidential intimacy, on the part of many of the members, quite embarrassing to me, as it is to all young ministers similarly situated, and which, I am convinced, would disappear upon a change in my social status. Now, there is a young lady a member of our church, whom I respect and love above and beyond all others, and who possesses all the qualities demanded in the wife of a Pastor. My request, therefore, is, Bro. Clinton, that I may be permitted to occupy a more intimate and permanent relation in your family than at present."

"Have you presented this subject to Agnes, Bro. Bower?"

"Incidentally, we have talked it over."

"Have you obtained her consent?"

"No; but I have confidence that it would not be withheld, could yours be first detained."

"Bro. Bower, as you well observed, these are delicate matters. I therefore do not permit myself to intermeddle with them, save in so far as I am personally interested. Agnes has attained her majority, and is abundantly capable of arranging her social relations to her own liking. You must decide the question between you. Meanwhile, be assured that my home is your home, and that you are heartily welcome to regard it as such as long as you may choose, without money, and without price.

Position at the head of a family is a pleasant and important one, certainly; but I do not regard it as essentially necessary to ministerial usefulness. Paul, whom you quoted at the breakfast table, is generally supposed to have been not only a most industrious, but a wonderfully successful minister of the Gospel; and yet, he never occupied a position such as you aspire to."

"True, Judge; still, he recognized the marriage relation as an honorable one, and was quite willing that others should marry, though himself refraining from doing so."

"Quite true again, my brother—in given cases, at least: for, if I remember correctly, he said, 'It is better to marry than to burn;' and he also said, in another place, though in the same letter—of course not directly to *me*—'He that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.' I do not quote this for the purpose of dissuading you from marrying, Bro. Bower; you are to determine that matter—but to convince you that, if Scripture quotations are good at my breakfast table, they are equally good in our Pastor's study. You have spoken of the greater intimacy a change in your social status would secure you in the families of the church. My very decided impression is, that, were there less of these intimate relations on the part of some ministers, it would be better for them and the families also. But, it is within ten minutes of court time, and I must be going. Cheer up, Pastor! and, 'if at first you don't succeed, try, try again.'"

"Of late," soliloquized the Parson, "I have been fearfully bruised and hacked; but, as Spakspere said, before Murray commenced printing grammars, this last was 'the most unkindest cut of all,' and so provokingly good-tempered, that it has quite unmanned me, if there was anything left to unman, which I am half inclined to question. Hardly know what I should do, had not my famous old namesake once written:

"Now let us thank the Eternal Power, convinced
That Heaven but tries our virtues by affliction;
That oft the cloud that wraps the present hour
Serves but to brighten all our future days."

"That reads prettily enough: but how about its practical application to the present case? I'll see. This time I'll avoid circumspection, and come at once to the hard pan of business; and it must be done before that fellow, Warder, comes round again. If I get her 'yea,' Warder is welcome to his Masonic victory. Mine will be worth two of his, the Judge and his quotations thrown in. And to get it I am bound. 'Twill be easy enough when I tell her that the Judge said that *we* were to decide the question; and he did say that. But should I get her 'nay'—

"Where is the man who has the power and skill
To stem the torrent of a woman's will?
For if she will, she will, you may depend on 't;
But if she won't, she won't, and there's an end on 't."

"But I rather think she *will*; I'm her Pastor; younger and better-looking than that fellow; occupy a more honorable and useful position in the world; people look up to me, especially while in the pulpit. I love her to distraction; have waited on her to church at least a hundred times; listened to her piano-thumping; admired her wax-work; complimented her drawing; and she has puffed my sermons so many, *many* times. What more is wanting? Is not everything in my favor, and the coast

-clear? 'If at first you don't succeed,' quoth the Judge; but there's no use trying again in her case; she's too much like father, for that; one 'nay' is good as a thousand and from her, and as bad, too, for that matter; she's one of the 'will' and the 'won't' kind, and that's the kind I want. 'All things to all men' is well enough among apostles and preachers; but to women the rule don't apply. Yes, the positive kind is the sort I am after; I can do up the 'all things', business, and she the 'won'ting.' I'll be even with that fellow for his 'mercenary motives' document and with the Judge's *burning* quotation. 'Vengeance is mine; I will repay, said the Lord.' O, yes, conscience and the Bible; but this is only a little personal satisfaction affair, sanctioned by necessity. I go."

Five minutes after he had entered the Judge's parlor. Agnes was seated at the piano, a piece of sheet music before her, entitled:

"O come to me in dreams, darling!"

Looking over her shoulder, and catching the words, the Parson said:

"I preferred to come now, Agnes, and to say that without thee—

" 'Life is but an empty dream.' "

"Well?" she queried, without removing her eyes from the notes.

"I am here, Agnes, to solicit the honor of your company upon what promises to be a useful, prosperous and happy journey. The Judge says that we can order the arrangements in accordance with our own desires."

"I have a prior engagement, Mr. Bower."

"Indeed, Miss Agnes. Going somewhere this afternoon?"

"Not that I am aware of. But I have an engagement with Mr. Warder for Wednesday evening, next week, at church, immediately before prayer-meeting. We have fixed upon you, also, as the officiating clergyman."

Without waiting for further information, the Parson hastily withdrew; nor was he again seen by the family until the succeeding Sabbath, when he discoursed from the following text—tendered his resignation, and departed, without waiting for the action of the "Presbytery," or the handsome "fee" certain to be forthcoming on Wednesday evening:

"We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept,"—"My soul, enter thou not into their secrets."

* * * * *

The auspicious Wednesday evening came; and with it came the most densely packed audience the church had ever known on prayer-meeting occasions, even with all the sensational eccentricities of Hammond. Everybody appeared to have come, accompanied by their families. Immediately after the opening service, a slight rustle near the door attracted all eyes in that direction. Passing deliberately and reverently into and up the center aisle was seen the stately and commanding form of Judge Clinton, his frail and delicate wife clinging timidly to his strong right arm. Next came Mr. Junius Warder and Miss Agnes Clinton, followed by Mr. Hugo Cain and Miss Bessie Dow. Parson Bower having gone—where, the compasses failed to indicate, the Methodist clergyman, Rev. Julius Tyre, occupied his place at the altar. Taking a position directly in front of the already happy couple, he said:

"My friends, as parties to a solemn compact, you stand in a solemn presence. Already bound together by the pleasant tie of mutual regard, soon shall follow the stronger and double tie of husband and wife, ultimately to be succeeded by the still

stronger, because triple tie of home, hope, heaven. Be strong in God, and in the power of his might; for, uneven, circuitous and wearisome, in some of its stages, may prove the pathway of life—leading now by the side of the Euphrates, and now through the burning sands of the trackless desert. You may bend under its burdens, and be grateful for a cup of cold water to refresh you on your pilgrimage. A firm trust in Jehovah as your Conductor and Deliverer will issue in a safe journey and a happy termination. Enter often the chamber of reflection and prayer, and so draw wisdom and inspiration for the trying duties demanded of you. Have ever with you the Word of Life, and hold ever before you the Cross of Christ, bearing in mind the good old Latin watchword; '*In hoc signo vinces.*' And now, in token of your free, deliberate, and decided choice of each other as partners for life, you will please join your right hands.

"Do you mutually promise, before Almighty God and these witnesses, to receive each other as husband and wife; that you will practice all those offices of duty and affection which God in his word enjoines upon this relation; and that, forsaking all others, you will cleave to each other until death shall separate you?"

"We do."

"Having thus assumed the responsibilities of the marriage-covenant, I do now, in the name of the Father, and of the Son, and of the Holy Ghost, pronounce you husband and wife. And may the Supreme Grand Architect of the Universe, when he calleth for thee, whether at high meridian or low twelve, find you ready and prepared to enter into the fuller light and joy of that spiritual temple, that house not made with hands, eternal in the heavens."

And the great multitude retired from the sanctuary, having witnessed a ceremony as novel to them as they confessed it to be impressive and unique.

The critical observer, however, would have noticed on the part of several members of the church, evident traces of a spirit of uneasiness and dissatisfaction. The throng having dispersed, the meeting was reorganized for worship. After singing, and the offering of a few long but spiritless prayers, the lurking dissatisfaction developed itself, unmistakably.

"Brethren," said Bro. Hotspur, "we have been spectators, to-night, of an unusual, and, to me, repulsive scene. Driven from our fold by the cruel machinations of secret-society conspirators, Bro. Bower, our faithful and beloved under-shepherd, is not here to lead and direct the devotions of this meeting; and his place at the holy altar has been usurped by a ranting Methodist, so intoxicated with the shams and burlesques of Freemasonry, that he could not perform the simple marriage service without weaving in his senseless and loathsome Masonic slop-bucket contents. This is not a meeting for business, but for prayer and other devotions. I, therefore, offer the following resolution:

"*Resolved*, That a special meeting of this church be held to-morrow (Thursday) evening, for the purpose of taking action on Bro. Bower's resignation, uttering our solemn protest against all the forms, phases and workings of that iniquitous, man-destroying, God-dishonoring institution known as Freemasonry; and that we affectionately exhort and entreat such of our members as may have been inveigled into that barbarous relic of a barbarous people, to sever their connection with the same on the earliest occasion that may offer."

"I move the adoption of the resolution," said Bro. Hasteward.

"I will second the motion," said Bro. Achin, "provided that Bro. Hotspur will

accept this amendment to his resolution : 'And that all Masonic Bodies, Odd Fellows, demons, popes, comets, and other troubles in Zion, be and the same are hereby abolished.'

Bro. H. refused to accept the amendment, on the ground, he said, that "comets hurt nobody, if let alone." He would let them alone, and advised others to imitate his example. As to 'demons and popes,' he thought they "could not be abolished by a special church meeting. That required the action of the Synod, and must be done by a two-thirds vote."

So the original resolution was adopted, there being five affirmative votes, and none in the negative.

The meeting was accordingly held. Bro. Hotspur, because of his intimate familiarity with parliamentary law, was nominated by Bro. Achin as Moderator. Bro. H. declined the honor, however, stating as his reason therefor, that he desired the privileges of the floor, in order that he might sustain his resolution. Capt. Wm. Morgan was, therefore, called to the chair, and Col. David C. Miller was elected clerk *pro tem*. The meeting having been opened with a long message to God—(prayer, they called it)—conveying a wonderful fund of information pertaining to the world-flesh-and-devil proclivities of secret societies generally, and Freemasonry in particular, the Chair announced :

"Business is now in order." Whereupon Bro. Hotspur ascended the platform and said :

"Mr. Moderator, I present for the adoption of this meeting the following resolution :

"Resolved, That our Pastor's resignation be and the same is hereby not accepted ; and that we hereby unanimously and most heartily request him to withdraw the same, and at once to re-enter upon the pastoral care of this church. All that are in favor of this resolution will say ——"

"But I am Moderator of this meeting," said Capt. Morgan : and it is the duty of the Moderator to put all questions, unless personally interested in them. Let me suggest to the mover of the resolution that he strike from it the words 'at once,' as no one of us knowing the whereabouts of Bro. Bower, he could not that quick take us again under his pastoral care. My fear is, that he has been abducted."

"I can relieve the Moderator on that point," said Judge Clinton. "Here is a letter received from him by the evening's mail, in which he says, 'Give to the brethren and sisters my warmest parting love ; and say to them that, seeking a passage to Ethiopia, I expect never again to see them in the flesh, but hope to meet them on the ever-green shore.'"

"That being the case," said Bro. Shimiles, "I offer the following substitute for Bro. Hotspur's resolution :

"Resolved, That our Pastor's unexpected resignation is hereby reluctantly received."

The substitute was adopted without division.

"Now, Brother Moderator," said the Hotspur resolutionist, "I offer this resolution :

"Resolved, That as a Christian Church, charged with the duty of defending its peace, harmony, and good order, we do hereby most solemnly, and without qualification or reservation, enter our unanimous protest against any, all and severally, by whatever name known, such organized bodies of men as in secret cabal plan and exe-

cute their assaults upon all that is pure, lovely and of good report ; and especially against that unhallowed remnant of diabolism yclept Ancient Free and Accepted Masonry, do we hurl our sternest protest, and hereby pledge ourselves, before the God of nations and all worlds, we wage unceasing and uncompromising warfare against the same, until it shall be banished from the abodes of men, believing it, as we do,—and this belief founded on irrefutable and indestructible testimony,—to be an embodiment of all that is vile, criminal and deceptive, disrupting our churches, scattering the seeds of discord around the hearth-stone, endangering our social and political fabric, and creating alienation and distrust throughout all communities cursed by its pestilential presence."

"Now, Mr. Moderator," resumed the resolutionist, after gasping a moment for breath, "I demand your eyes and nose on *this motion*."

"I have other uses for my eyes and nose, Bro. Hotspur, and therefore cannot accede to your demand. Besides your motion has not been seconded."

"A mere *lapsus*, Bro. Moderator; *the* ayes and nays was intended."

"I will agree to second the motion, Bro. Moderator," said Judge Clinton, "on condition that Bro. Hotspur will engage to prove one — only one — of the numerous things he has alleged against the Masonic Order."

"I make the promise," said Brother H., "and will adduce the proof now, if desired"

"Let us have it," said the Judge ; and I agree before these brethren that if your promise be satisfactorily redeemed, I will not only vote for your resolution, but instantly sever my connection with Masonry, and will never again enter a Lodge-room."

A genuine sensation was caused by these remarks, very few of the members having been apprised of the Judge's connection with the Order. The resolutionist was "in clover," and rubbed his hands gleefully, assured of an easy victory. Rising confidentially, he said :

"Mr. Moderator, the point I make is this : Our own church is this moment partially disrupted. This disruption was caused by the sudden departure of Bro. Bower. That departure was caused by the fact that he was forced from the pulpit by the Masons, on account of his want of sympathy with their Order, as every man and woman in the house knows perfectly well. Of course Bro. Clinton is now ready to second and vote for my resolution."

"No, Mr. Moderator," said the Judge, "I am not ready to do either. The brother's fact is no fact at all. In the first place nobody forced Bro. Bower from the pulpit ; it was abandoned by him of his own accord. In the second place, the Masons have not sought, in any respect, to control or influence the pulpit. In the third place, Bro. Bower's best and truest friends were Masons. In the fourth place, Bro. Bower himself sought to become a Mason, only a few days since. You look amazed at this declaration ; but here is evidence incontestably establishing its truth. It is the petition praying for membership in our Lodge, and is in the words following :

"The petition of the subscriber respectfully represents, that having long entertained a favorable opinion of your ancient Institution, he is desirous, if found worthy, of being admitted a member thereof. His place of residence is Joppa avenue ; his age is 27 years, and his occupation a clergyman.

"Signed :

JOHN BOWER."

"Mr. Moderator," said Brother Hotspur, "I withdraw that resolution, and have
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no further use for Brother Bower. I will now present, instead of the former, this resolution :

“Resolved, In order to the peace, harmony and prosperity of this church, that we affectionately but earnestly request such of our members as have become affiliated with Freemasonry, to immediately sunder such affiliations, and return to their orderly and Christian walk with the church.”

“Now, Bro. Moderator,” said Col. Miller, “although the names of ‘Morgan and Miller’ have been intimately associated, during the past half-century, in connection with Anti-Masonry—though I am not now, never have been, and never expect to be a Mason, yet do I most emphatically enter my protest against this resolution. In the first place, I regard it as a piece of undiluted impertinence. It assumes to dictate to men as to what should be their principles and associations in matters with which the church has no manner of concern. With the same propriety might you say to them; ‘You shall be Democrats,’ or ‘You shall be Republicans,’—‘You shall be farmers,’ or ‘You shall be mechanics’—‘You shall drink coffee for breakfast,’ or, ‘You shall drink milk for dinner.’ In the second place, the resolution indirectly asserts a thing that is directly at variance with fact, to wit: that our Masonic brothers are not maintaining an orderly and Christian walk with the church. I do not charge that Bro. Hotspur has knowingly and purposely asserted an untruth. Probably, his statement was made in good faith, and with a conviction of its truthfulness. But that does not change the fact involved. The fact is as I have stated it. Now, I do not know just how many of our brethren are Masons; but this I do know, that, so far as my acquaintance with them extends, they are among the most devoted and faithful of our members; their seats in the sanctuary are almost invariably occupied on the Sabbath, and their presence is felt, and their voices frequently heard, in the prayer meeting. Take this illustrious example: take, if you please, the brother who stood before that altar last evening; who, among our large membership of three hundred and fifty, lives a more exemplary life—whose presence is more frequently noticed in the house of worship—whose Sabbath School has a worthier superintendant—whose mind is more richly stored with precious Bible truth—what man ever preached a better Gospel sermon than he in our Pastor’s recent absence—what man more clearly explains, more forcibly illustrates, more faultlessly *lives* the Gospel, than Bro. Junius Warder? I repeat, Mr. Moderator, this resolution is barefacedly impertinent—its impertinence being equalled only by its injustice and want of truthfulness. For it I shall presently offer a substitute. The fact may not be known to you all, but with many of us it is no secret, that it is Bro. Warder’s purpose, at the earliest practicable moment, to abandon his present occupation, and enter that for which he was intended by grace, education and inclination, but has been kept from it only for the reason that he could otherwise more successfully provide for his widowed mother and fatherless sisters. To these he has been as husband, father, brother, until now, the mother having entered upon her reward, and the sisters able to care for themselves, his hands are ready for the Gospel plow, or will be, so soon as the necessary formalities shall have been observed. The substitute that I offer, therefore, for the resolution before us, is the following:

“Resolved, That the proper officers of this church be, and they are hereby instructed, to take early measures for the ordination of Bro. Junius Warder to the work of the Gospel Ministry; and that, when so ordained, he be recognized as Pastor of this church.”

The resolution was properly moved and seconded, and, being placed upon its passage, was carried with all the applause allowable at a church meeting; and not a voice was heard in the negative.

With all the expedition consistent with the dignity and importance of the work involved, the instructions contained in the resolution were obeyed. Presbytery was convened—the candidate was conscientiously and searchingly examined—was found worthy and well qualified—declared to have shown suitable proficiency in the preceding chapters of his Christian life—was unanimously recommended by the church—evinced a familiarity with the obligations and responsibilities of the position proposed that would pass the closest scrutiny—was solemnly ordained—installed—and entered upon the work of the pastorate with zeal, earnestness and success—leading many, even during the first month, from the darkness and blindness of sin to the light of joy and salvation.

The temporary schism in the church was speedily repaired—the congregations grew larger and stronger as the Sabbaths succeeded—and all felt that the “right man was in the right place.”

* * * * *

“PASTOR BOWER,”—owing to the interposition of friends, failed to procure a passport, and so indefinitely postponed his trip to Ethiopia! He was tendered and accepted the position of ‘Professor of Moral Philosophy’ in a prominent university—proved himself an adept in that peculiar sphere of metaphysics—formed the acquaintance of the President’s charming and gifted daughter, and wooed, won and wed her, but never became a Mason.—*Voice of Masonry*.

THE WASHINGTON MONUMENT.

The *Voice of Masonry* comes to us illustrated with a wood cut representation of the unfinished monument of Washington. The proposed height is shown by dotted lines, which is 485 feet. The completed part is shown by dark lines, indicating the size and shape of the stones, which is 174 feet. The stone terrace, 25 feet in height, is 200 feet in diameter. The cut gives a clear idea of the monument as it now is, and as it will appear when completed, should that time ever come.

It seems from an account we recently read that since 1783 the erection of a national monument, to the memory of Washington, has been recognized as an obvious duty of the American people. During the terrible financial depression which followed the Revolution, Congress acknowledged this duty, and considered it no misapplication of the national treasures to devote some part of them to an equestrian statue of our great leader.

During 1833 an association was formed of the residents of the national capital, under the auspices of John Marshall, James Madison and other leading men of the place, which was incorporated by Congress as the “Washington National Monument Society.” This organization is still maintained, and it was by it that the National Monument was commenced in 1848, and by 1855 had arisen to its present

height, when, for want of funds, the work was suspended, and remains so up to the present time. Now a vigorous effort is being made to revive it, and with the promise of success.

An appeal was made, at our recent Grand Lodge, to the Masons of Michigan, but with what success I am not advised. Such is the poverty of our Grand Lodge at this time, that it cannot place itself alongside of Massachusetts, Illinois, Ohio, and some other Jurisdictions, but when we remember that George Washington was an eminent patron of the Craft, and that this is the boast of the members of the Brotherhood everywhere, is it too much to ask of our 26,000 Masons in this Jurisdiction that they come forward with donations of \$1 each, less, or as per ability? Few are they among us who cannot take one dollar stock in this national monument. All who wish to do so may send their funds in our care, and we will acknowledge the same in these columns, and forward the amount to the appropriate committee at Washington.

We give the following extract from the *New England Freemason*:

"The Washington National Monument Society is composed of many of the best citizens of the District of Columbia and of the country, —men whose names are a guarantee, to all who know them, of the honorable discharge of the obligations, public or private, which they are willing to assume. The President of the United States is, *ex-officio*, president of the society; General Sherman and Mr. Corcoran are its vice-presidents; J. B. H. Smith, Esq., of Baltimore is the treasurer, and John Carroll Brent, Esq., secretary. The other members are John B. Blake; James H. Carlisle; James C. Hall; Fitzhugh Coyle, president of the National Bank of the Republic; James G. Barret; Wm. J. McDonald, Chief Clerk United States Senate; Charles H. Nichols, superintendent United States Insane Asylum; D. A. Watterson; John N. Broadhead, Second Comptroller United States Treasury; Edward Clark, Architect United States Capitol; Rear Admiral Levin M. Powell, U. S. N.; Walter S. Cox; Chas. F. Stransbury, Past Grand Master of Masons, District of Columbia; Fred D. Stuart, Past Grand Sire, I. O. O. F., and the Governors of the several States, *ex-officios*.

"These gentlemen have for many years devoted themselves with persevering earnestness to their work, and have left nothing untried to complete it. They have held regular meetings every month, and often have had many special meetings in the month. They have repeatedly submitted their accounts and all their transactions to the investigation of Congressional committees, and four times at least have these committees reported to the following effect: 'It may well be questioned whether any society executing a plan for collecting money so extensively has met with equal success in justifying the integrity of its agents, and it is pleasing to state that not one cent of the fund received by the society has at any time been lost by investment or otherwise.'—*Forty-Third Congress, 1st Session; Report No. 485, H. R.*

"The reason why the money needed to construct the Monument was not immediately secured is, that the original idea was to make the monument a People's testimonial, by limiting the subscriptions to one dollar for each person. The expense of collecting a subscription in such small sums necessarily absorbed a heavy percentage of the amount, and no doubt some of the money collected may have been dishonestly appropriated by some of the numerous agents employed, and never reached the society. This, however, is mere conjecture. The point of present importance is, that the repeatedly-audited accounts of the society show that every dollar received by it has been faithfully accounted for and applied to the purpose for which it was raised. No portion of the fund has been used for salaries or compensation to the officers of the society.

"Without emolument of any kind they have labored for years in this work. The dollar subscriptions having ceased, the society attempted other methods for raising funds. They have frequently and earnestly appealed to the country at large, to the individual States, to the Congress of the United States.

"The approach of the centennial inspired the society with the new hope that the patriotism of the country might be aroused to a sense of the necessity, for its own honor, that this work should not remain in its present condition, to insult the memory of Washington in the midst of the national rejoicings over the fruits of his life-long labors.

"An appeal is now in progress, specially directed to all the organized societies of the country, to subscribe to the work, and this effort is meeting with encouraging success. These subscriptions are contingent upon the whole amount necessary to complete the Monument being raised. The Masonic Fraternity and the Odd Fellows' Society are responding nobly to this call, and other organizations are following their lead.

"The Grand Lodge of Illinois, at its last Annual Communication, voted a subscription of \$1,000 to the work, and recommended its constituent Lodges to give as liberally as their means would allow. This examination has been followed by the Grand Lodges of Ohio and Massachusetts; the many Grand Lodges whose financial condition forbade them to make a subscription, have adopted reports and resolutions, commending the appeal to public favor, and recommending it to the liberal support of their subordinates. Such has been the action of Kentucky, Missouri, and Virginia. The last-named Grand Lodge has in its report urged the propriety of the completion of the monument by Congress, and has directed the adopted report and resolutions on the subject to be sent to the Senators and Representatives of the State in Congress.

"It is a matter of course that an enterprise of this character should

meet with objection and adverse criticism. The site of the monument, its stability and its design have all been made the subject of unfriendly animadversion.

"A word about the site of the monument: It was stated in a recent newspaper article that the monument was in a 'reclaimed morass.' The fact is, that it is situated on the top of a natural hill. The site was selected by Washington himself for the location of a monument to the revolutionary heroes. Viewed with reference to the completed plan of the city, it is one of the very finest that could be chosen. This needs no proof to any one who will go upon the ground, and examine the relations of the spot to the other portions of the city, and its great public buildings and avenues.

"The design is that of a plain and lofty obelisk of marble, and is open to no objection that is not equally applicable to the monument at Bunker Hill.

"The plan may not be the best that might have been adopted, but it is too late to change it now. The monument of 174 feet high, has cost \$250,000, and has received in its walls the votive tablets of the country and the world.

"The stability of its foundations has been subjected to the scientific examination of a U. S. Officer of Engineers, who reports that, carried to to the height proposed, there is no reason to doubt that it will stand for ages. There are no cracks in the structure; the settling is perfectly insignificant, and the slight chipping of the edges of some of the stones is reported as due entirely to the fact that they were not properly beveled, a defect that can easily be remedied in the existing work, and avoided in the future.

"The American People undertook to build this monument, and we cannot better conclude our article than in the words of the address to the people by the Monument Society:

"'If this shaft remains unfinished and relinquished in 1876, we shall seek in vain to raise the admiration of our visitors by pointing to our vast natural resources and mere material progress. This abandoned Monument will speak, to our shame, of principles dishonored, obligations repudiated, gratitude forgotten, and the purest name in history insulted in the very capital of the country which he saved, and within sight of the spot which his sacred remains have made the holiest shrine of Liberty! Are we willing to call together the Peoples of the World to witness such a beggarly spectacle as this? It has been beautifully and elegantly said that "undoubtedly the proudest of all monuments is that already raised to the fame of Washington in the hearts of his countrymen, in the applause of all mankind, and in a memory which will descend to the latest posterity. But all history shows that the erection of National Monuments in honor of great National benefac-

tors is a form of public gratitude so universal as to be closely allied to the sentiment itself; and that when a nation forgets the glory of its great men, it ceases to be worthy of them. The completion of the Monument is far more important to the fame of the American people than to the fame of Washington."

"In the name of our National honor, in the name of gratitude and patriotism, the Society renews its appeal to the American people to come up and help them to prevent the disgrace and mortification which must forever attach to our country, if, amidst the glories of the hundredth anniversary of the independence which he achieved for us, shall fall the shadow of an unfinished yet decaying monument to the FATHER OF HIS COUNTRY."

"We are glad to learn that encouraging words and liberal subscriptions are coming in from every quarter."

THE DRUIDS.

Among the ancients, secret societies were often instituted by the Priests who were in possession of truths which it would be dangerous to promulgate openly, so superstitious and ignorant and persecuting were the common people. In Gaul and Britain there existed a class of these Priests called *Druids*, the name being derived, as is generally supposed, from *drus*, an oak. (See Pickering's Unabridged Greek Lexicon, p. 328.) For some reason unknown to us modern, these priests held the oak to be sacred, and they worshiped the Supreme Being in the shade of this tree, and were never in temples made with hands. They wore long, flowing robes, and when employed in their religious ceremonies they wore the white surplice. They usually carried a sacred wand in the hand, and all who entered their sacred groves, (in which no tree was permitted to grow save the oak,) also carried chains in token of their entire and absolute dependence upon the Deity. These priests were chosen from the best families, and in those times were honored more on account of their noble birth than in modern times, and they were held in a veneration by the common masses which amounted almost to awe. As they devoted their lives to the acquirement of learning, and the inculcation of religious dogmas, and the practice of religious ceremonies, they were versed in the literature of their times, especially in astrology, geometry, natural philosophy, geography, and the science of political economy. They were the religious instructors, and interpreted the dreams that seemed significant, and often acted as judges in matters both sacred and profane, and kings and potentates were wont to consult the Druids of ancient Britain, as the ancient Hebrews were to consult their prophets, especially in seasons of danger or disaster. Hence the stanzas of Cowper:

"When the British warrior queen,
 Bleeding from the Roman rods,
 Sought with an indignant mien,
 Counsel of her country's gods;
 Sage beneath the spreading oak
 Sat the Druid, hoary chief;
 Every burning word he spoke,
 Full of rage and full of grief—"

We know but little of the peculiar doctrines of the Druids, save their belief in the existence of the Supreme Being, the immortality of the soul, and in rewards and punishments for human conduct. It is said by a recent writer that they rejected the Pythagorean notions of transmigration. Their moral and theological teachings were entirely oral, and given in verse, which often required the novitiate twenty years to commit to memory! The triads of the Welch are thought to be remains of these versifications.

Their instructions were given in secret, or away from the profane world, and were composed of *degrees* or classes, three in number, the *Bards*, the *Faids*, and the *Druids*. Their grand periods of initiation were quarterly, taking place on the days when the sun reached his equinoctial and solstitial points. Every initiate wore his chains on his first entry of the sacred retreats, which may have served as a cable-tow. So very secret were the methods of initiation, so very esoteric their teachings and rites, that they are quite unknown. They were never committed to writing, and the lessons taught the neophyte required months of hard mental toil to master, before his initiation to the hidden mysteries. He had also to undergo much physical purification and baptism. When duly prepared he was clad in a sacred robe of three colors—white, brown and green—the white symbolic of *light*, the blue of *truth*, and the green of *hope*. The ceremonies of initiation were numerous and lengthy, and subjected to physical and mental pain which was appalling. But when safely through them, and the candidate proved *worthy*, the tri-colored robe gave place to one of *green*. When through the second degree he was clad in *blue*. But when through all the dangers of passing to perfection, he received a red tiara, and a mantle of the purest *white*. Then was he invested also with the honored signs and tokens of recognition.

TO ENCOURAGE the support of Masonic publications, and the reading of them, the Grand Lodge of Ohio passed the following resolution at its last Annual Communication :

"Resolved, That it is the sense of this Grand Lodge that, in the present era of progress, every Mason should be a subscriber to one or more Masonic periodicals, in order that the Craft may be posted as to the great progress that is now going on in the development of the true history, science and symbolism of the institution."

OFFICIAL.

[The following is in answer to questions from the W. M. of Pontiac Lodge, No. 21. The answer sufficiently indicate the nature of the questions.—ED. FREEMASON.]

OFFICE OF THE GRAND MASTER, }
MARQUETTE, February 24th, A. L. 5876.

W. AND DEAR BRO.—I have carefully considered the question asked in yours of the 21st inst., and fully concur with your views expressed in relation thereto. I have no hesitation in saying that a Bro. who neglects for five years, after his election, to present himself for advancement, ought to be required to renew his petition, to submit to first examination, and the scrutiny of a new ballot. As you say, a man "in every way worthy five years ago may be utterly unworthy now." His neglect and indifference would seem to furnish strong *prima facie* evidence, at least, of that species of unworthiness, and conclusive proof of a lack of that *proficiency* which our regulations imperatively require as a condition precedent to advancement.

I have also held that the removal of a W. M. out of the jurisdiction of his Lodge, did not necessarily vacate his office. I think G. L. should present the contingencies upon which the office of W. M. and Wardens should become vacant.

G. L. Regulations Art. V, Sec. 4, provides for new elections *in case of vacancy*, upon proof of *necessity* therefor. I have been applied to twice, in one case refused for lack of proof of necessity, and in the other I granted the dispensation, against my inclination and judgment. I hold that the Wardens in their order have the *right* to succeed and go on, which I ought not to interfere with. What do you say to these questions:

Question. Five years ago a petitioner was elected in our Lodge. Before his initiation a brother "objected." He now renews his petition. The objection has never been withdrawn. Can a ballot be had, and if had and found clear, can the petitioner be initiated until the former objection is withdrawn?

Answer. I cannot believe that it was the intention of Grand Lodge, by the language "the candidate shall neither be initiated or advanced until the objection is waived or withdrawn," (Sec. 8, Art. XV, G. L. Regulations,) to give to an *objection* any greater force or vitality, than by the same regulations is given to the *black ball*.

Sec. 1, Art. XVII, provides that a rejected candidate may "renew his petition to the same Lodge at any succeeding regular meeting thereof." The brother who has once used the black ball is compelled to be present and use it again, (unless his objection has been filed with the Secretary,) or the applicant may be admitted. I see no reason why

the brother who uses the "objection" should be held to the exercise of any less diligence. The applicant *cannot*, and his friends in the Lodge *may* not be able to find out by any other means than by the renewal of the application, whether or not the objection may not be withdrawn. If the ballot is clear and no new objection is made it may reasonably be presumed that the former objection is withdrawn.

M. H. MANARD, *Gr. Master.*

Correspondence.

WISCONSIN CORRESPONDENCE.

MILWAUKEE, February 18, 1876.

MR. EDITOR.—The Grand Chapter of Wisconsin having just closed its Annual Convocation, it may be interesting to yourself, and to some of your readers, to hear from us. The Convocation was opened on Tuesday the 15th, by M. E., J. H. Evans, Grand High Priest, assisted by E. W. C. Swain, Dept. G. H. P., Oliver Libby, G. K., and Fred Ring, Jr. G. S.

There was a large number of Companions in attendance. Forty-eight out of the fifty-two Chapters now on our register, being represented.

The address of the Grand High Priest was certainly an able and well written document. In it he paid suitable respect to the memory of deceased Comp. P. G. H. P., Henry S. Baird, who died at Green Bay, in May last, and also to other deceased Companions. He reported having granted Dispensations for new Chapters as follows: To Waupun, in Dodge county; Baraboo, in Sauk county; and to Darlington, in Lafayette county. His action in each of these cases was approved by Grand Chapter, and Charters issued to each.

The following officers were elected for the ensuing year:

G. H. P., Comp. W. C. Swain, Milwaukee.

D. G. H. P., Comp. Oliver Libby, Green Bay.

G. K., Comp. Fred Ring, Jr., La Crosse.

G. S., Comp. John M. Evans, Evansville.

Comp. D. H. Wright, of Madison was re-elected Grand Treasurer, and Comp. John W. Woodhull re-elected Grand Secretary.

M. L. Youngs was appointed Grand Lecturer.

The session was an extremely pleasant and harmonious one. The business was done with care, and yet with dispatch, closing Wednesday afternoon. After the close a convention of High Priests was opened by Comp. Youngs excellent, president, and the order conferred in full upon some fifteen Companions, High Priests of their respective Chapters.

In the evening Wisconsin Lodge of Perfection, of the Ancient Scottish Rite, was convened, and the fourteenth grade conferred upon some six candidates.

Thus, you see, there has been some business and work during this week, and I can assure you that one, at least, was much fatigued, and not at all sorry to see the different bodies closed.

I had almost forgot to mention that the Grand Council of R. and S. Masters met on Monday, but not being present I am unable to give any account of their doings, except that Comp. John W. Woodhull was elected Grand Secretary.

Fraternally yours, M. L. Y.

GRAND COUNCIL R. AND S. M., STATE OF WISCONSIN,
OFFICE OF GRAND RECORDER,
MILWAUKEE, February 23d, 1876.

W. J. Chaplin, Editor Freemason:

DEAR COMP.—The 19th Annual Assembly of the Grand Council of Wisconsin was held in Masonic Hall, in the City of Milwaukee, on Feb. 14th. The Councils were all represented but one.

Comp. J. P. C. Cottrill, M. I. Grand Master, in his address, recommended the appointment of a committee, to memorialize the Grand Commandery of this State, at its next Annual Conclave, requesting them to make the Council degrees prerequisite to the Orders of Knighthood, which recommendation was unanimously approved by the Grand Council, and a committee appointed. Comp. James L. Bridge, of Berlin, was elected M. I. Grand Master.

Fraternally yours, J. W. WOODHULL, G. R.

[Since the above was in type we have also received the following from the Grand Secretary, which shows the Grand Chapter of Wisconsin to be in a very healthful and growing condition.—Ed.]

GRAND CHAPTER R. A. M., WISCONSIN,
OFFICE GRAND SEC'Y, MILWAUKEE, Feb. 23d, 1876.

W. J. Chaplin, Editor Freemason:

DEAR BROTHER.—The Grand Chapter of Royal Arch Masons for Wisconsin, held its twenty-sixth Annual Convocation in Masonic Hall City of Milwaukee, on February 15th and 16th.

The Royal Craft were well represented. Of the fifty constituent Chapters, forty-nine were represented. Three charters were granted. An entire change was made in our system of instruction, which we believe will result beneficially to the Craft.

The finances of the Grand Chapter are in the best possible condition, so much so that a deduction of forty per cent. was made on exaltation fees, and 33½ per cent. on dues. Several unimportant amendments to the constitution were made. The best of feeling prevailed among the Companions. Comp. J. H. Evans retires from the chair

with honors well earned. His administration of our affairs has been able and worthy of the noble man and mason he is.

Fraternally yours, J. W. WOODHULL,
Grand Secretary.

LETTER FROM THE GRAND LECTURER.

LEXINGTON, MICH., March 19th, 1876.

BROTHER CHAPLIN:—I have not forgotten my promise to write occasionally for the MICHIGAN FREEMASON, but my time has been so fully occupied for the past few months, that I have been unable to do so. I will try and do better in the future.

I held a school of instruction at Ypsilanti, the 8th and 9th inst., it being the first I have held the present year, and it was a *rare good time*. Prof. Bellows, W. M. of Phoenix Lodge No. 13, and M. L. Vin- ing, of Ypsilanti Lodge No. 126, are both doing correct work—fully up to the standard of Grand Lodge. The neighboring Lodges also joined in the school of instruction, and much interest was manifested during the entire session.

On the evening of the 8th inst., Father Pierce—one of the oldest Masons of Michigan now living, and I believe he was also the first Superintendent of Public Schools in this State,—delivered at the hall of Phoenix Lodge, before a very large and intelligent audience, the sermon he preached to his congregation fifty years ago, in the State of New York, in defence of Masonry, when he was required to renounce Masonry or leave the church. The sermon was a noble and truthful defence of the Order, and was listened to with much interest by those present. Father Pierce is several years past three score years and ten, and he feels that his race is nearly run; and yet he manifests as much interest in the teachings of Freemasonry as in his younger days. He expressed the desire, before the audience present, that the Masons would attend his funeral, and that he might be buried by the Order he loved so well.

I shall hold my schools of instruction much earlier in the season than I did last year, as the old officers hold over until December 27th, the instruction will be to the same officers as at my school last year. As soon as I confer with the D. D. Grand Masters, and decide upon time and place of meetings, will send you a list of schools. And I would be very glad to meet you at as many of my schools as you can find it convenient to attend. I have always felt an interest in the success of the MICHIGAN FREEMASON, and I hope it will be liberally sustained, so that you will be enabled to make it meet the wants of the entire Craft.

Yours, Fraternaly,

A. M. CLARK, Grand Lecturer.

NEW LODGES INSTITUTED.

BRO. CHAPLIN:—In compliance with your kind invitation, I will send you a few items, although they may not be of general interest

On the 22d of February I instituted Monterey Lodge No. 337, and installed its officers. Bro. Frank Beaman, S. W. of Kalamazoo Lodge No. 22, Bro. Wm. Pollard, M. W. of Allegan Lodge, and Bro. Wilbur, of Allegan, were all present, and assisted in the ceremonies. After the installation, Bro. Wilbur delivered an able address. A festival was then prepared, to which about one hundred and forty persons did ample justice. The brothers of Monterey have a good Lodge-room, and are zealous in Masonic work.

On the 29th of February I went to Saugatuck and instituted Saugatuck Lodge No. 328, and installed its officers. After the installation the 3d degree was conferred. The officers of this new Lodge are well qualified for their respective stations, and you may expect good reports from Saugatuck Lodge No. 328. The W. M. of Dutcher Lodge No. 193, Bro. Gray, was present, and invited me to visit his Lodge on the 30th, which I did, and witnessed work on the 3d degree. There, too, I met with fraternal welcome, and shall long cherish the recollection of that cordial greeting. The brethren of Dutcher Lodge own the building in which their hall is located, and are nearly out of debt. They have one of the best Lodge-rooms, and are deserving of great credit for their energy and perseverance in thus providing themselves with a home.

Before closing I must say just one word relative to Kalamazoo Lodge, No. 22. We are having all the work we can do, our meetings are well attended, and much interest is manifested in Masonic work. My rambling communication is too long, and I close by wishing you and the FREEMASON success.

Fraternally yours,

O. T. BLOOD, D. D. G. M. 4th Dist.

DETROIT, February 23, 1876.

To the Publishers of the Michigan Freemason:

MY DEAR SIR AND BRO.—You invite all who feel inclined to do so, to write for the FREEMASON, and I enjoy its "Correspondence Department" very much, though if brothers in different parts of the State would jot down little local items and then send them for publication, we would soon have a much more *newsworthy* and interesting department, which would serve in the best possible manner to keep each other well informed as to the movements and welfare of the Craft in different parts of our jurisdiction. I would like much to see short articles and items of interest from every Lodge, and I hope the brothers will soon think so too, and not only add interest to your already valuable Journal, but aid you in making it the model Masonic Journal. I

will at least try to do my share, and will give you occasionally a few Detroit notes.

Business is very dull in all branches, consequently Masonic business is dull too; that is, we are not having as many applications as on former years, which is a good sign I think, as what we do, we are trying to do well; and a small amount of work well done will give us all better satisfaction than a large amount rushed through; as in the rush we are not only liable to do the work poorly, but the material on which we work is apt to be poorly inspected. From what we have been able to learn from our Representative to Grand Lodge, the business of that body was well done, and the brothers in Detroit seem at least to be satisfied, if not pleased with the result, so far as we know of it. We are also much pleased with the election of our worthy brother Ellery I. Garfield as Grand Secretary, and all feel sure that the arduous duties of that office will be performed with promptness, correctness and fidelity, as we all know Bro. G. to be an earnest and hard working man, who will do all he undertakes well.

We were favored a short time ago with a visit from our genial Bro. W. J. Chaplin, who was in Detroit for a few days, working up the MICHIGAN FREEMASON, and I am glad to say with good success. I think nearly every brother in Detroit is able, and should take the Organ of the Craft in Michigan, at least one year, and if they would do that, I am sure the most of them would get interested enough to continue it. I know I did. We hope to see Bro. Chaplin again, ere long, as we feel he will do us good by coming, if he can only induce us to become reading Masons, *i. e.* readers of Masonic Literature, and many will do so if the matter is brought to their personal attention. We think that our officers who went to G. L. and there voted themselves into office for six months longer, had an eye to business; but as they did not vote themselves any "back pay," and made one or two moves toward economy in G. L. expenditures, we are satisfied, as we are with the change back to our old system of having (as it should) the Masonic correspond with the fiscal year. But as I see by your last issue that you have one Detroit correspondent, I will close before Detroit correspondents monopolize this department. OBSERVER.

Tidings from the Craft.

IMPORTANT TO SIR KNIGHTS — CENTENNIAL.

The Philadelphia, Wilmington & Baltimore Railroad Company, having obtained the exclusive use of Ridley Park as an Encampment Ground during the Centennial Celebration, have tendered it *free of charge*, for that purpose, to all Knights Templars who may desire to

visit the grand exhibition in organized bodies. The grounds will be ready for occupancy on June 15th, and continue open as long as desired.

The Grand Commandery of Maryland and several other Commanderies have decided to encamp here on June 28th, and remain until after the national holiday. Arrangements have been made with reliable parties for subsistence at reasonable rates, and tents will be provided for all who do not desire to bring them from a distance.

Ridley Park contains six hundred acres of land beautifully laid out. The situation is high, giving pleasant views in all directions. The topography is diversified, characterized by gently undulating hills, with valleys traversed by unfailing streams. A lake of spring water, surrounded on three sides by a succession of prominent knolls gradually sloping to its banks, with perfect drainage, forms an amphitheatre that cannot be surpassed as an Encampment site. This ground will be laid out by experienced parties and arranged so that organizations can encamp by States, if preferred.

Ridley Park Hotel has accommodations for one hundred guests. Its excellent rooms, its broad piazzas, from which delightful views are obtained of the river and surrounding scenery, make it a very desirable transient home for the summer. This hotel will be at the service of ladies accompanying the Knights Templars, and the charges will be reasonable.

Hourly communication will be made with the Exhibition Grounds without change of cars. Visitors can thus reach the grand exhibition in as short a time and with more comfort than from any central point in the city. There are two depots in Ridley Park. That at the Park station proper, has telegraph and express offices, thus affording means of communication and transportation to all parts of the country; the other station, named *Crum Lynne*, is a short distance below, and equipped for the Encampment.

In offering this ground, with all its advantages, the Company feel that they are placing it within the power of all members of the Order who wish to visit the Centennial Exhibition in organized bodies, to do so at a very moderate expense and in a manner most agreeable to them. For information as to space subsistence, tents, and other details, address Maj. D. R. B. NEVIN, Ridley Park, Delaware Co., Pa. For information in regard to transportation, address the undersigned,

GEO. A. DADMUN,

Gen. Ticket Agt. P., W. & B. R. R., Philadelphia, Pa.

THE wealthiest Grand Lodge of Masons we wot of in these hard times, is our sister of Canada, having to its credit, after paying off all indebtedness, the snug sum of \$50,000.

THE *New England Freemason* has gone the way of all the earth.

Is it possible that New England, with all her polish and pride, will not sustain so good a publication as was the *Freemason*?

THE *Kentucky Freemason* says that "Templar Masonry was once termed 'Black-Masonry', and now that lasting buttons have supplanted metal ones, and plain frock-coats, military ones, Templars are 'Black Masons' once more."

"THE OBLIGATIONS of all Masons require them to abstain from gambling, profane swearing, intemperance, and the habitual practice of these vices demand of the Lodges prompt discipline," is the wholesome decision of James A. Hoyt, Grand Master of South Carolina, and is equally suited to all Jurisdictions.

THE *Masonic Jewel* says that "Tecumseh was a Mason—a terrible warrior, but we must remember he fought for his oppressed country. At the battle of the River Rasin he rescued several pale faces from destruction, on finding they were brothers." Where does the *Jewel* find its authority for all this? Often, from childhood up, have we read of Tecumseh, the fierce Indian Warrior, but never did we meet with these evidences of these Masonic acts. Let us have *facts* instead of *myths*, Brother Jewel.

Editor's Table.

WE call attention to the advertisement of Bros. Wadhams & Roundy, of 190 and 192 South Clark St., Chicago, Ill., who are extensive importers of all kinds of material used in the manufacture of Society goods of all descriptions, as well as manufacturers and dealers in Lodge furnishing of every kind. They have long been in this business, and by their square dealing, have gained an almost enviable reputation.

WE shall be obliged to our District Deputies for an early report of their official doings. It will be seen in this number, that Bro. O. T. Blood has already been at work, and reports the institution of two new Lodges, which start off with good prospects of success.

THE editor expects to be in Detroit during the first week in April, and will meet with the various Lodges at their regulars. He hopes to make large additions to the list of subscribers to the FREEMASON during his visit to the metropolis of the State.

WHEN in Detroit recently, we called at the music store of Messrs. C. J. Whitney & Co., wholesale and retail dealers in musical instruments and sheet music of all kinds. Their establishment is one of the largest in the west, and we found them genial and gentlemanly to deal with, and take pleasure in commending them to our numerous patrons who may need anything in their line.

THE MICHIGAN FREEMASON.

VOL. VII.—MAY, A. L. 5876.—NO. VII.

MASONIC PORTRAIT—THE KNIGHT ERRANT.

The following is thought to be a pen portrait of William James Hughan, the eminent English Masonic writer. His name is not mentioned, but the portrait is too perfect to be mistaken.

He who imagines that the spirit of chivalry has disappeared from society must be but a poor observer of men and manners. Men do not, indeed, in these days, don armor and roam over the world in search of adventures; no enthusiast in pursuance of a rash vow insists upon breaking a lance with every equal that chance throws in his way, nor do staid beings of the masculine gender make it their especial business to fight for the weak and helpless. Yet the spirit of chivalry remains in the midst of us. Many a man who does not wear golden spurs or knightly armor is fully entitled to take rank with the glorious heroes of the past. The knight errant of these days, perhaps, might compare unfavorably with his ancient prototype in mere appearance. A suit of plate or mail, covered with a white surcoat, forms a costume beside which the black frock of these modern days looks positively prosaic, if not barbarous. But, if we forget the mere paraphernalia of the knights of the past, and regard only the essentials of knighthood, we shall be inclined to think that many of the men around us would, in earlier and more warlike times, have shone in the lists and in the tented field. Courage, gentleness, simplicity, devotion to duty, unselfishness and perseverance, are attributes which are not so uncommon that we have to search far to find them united in the person of some plain, unpretending son of Adam.

Modern society, with its complex relations, affords a man who is inclined to be chivalrous ample scope to indulge his tactics and fancies.

Although there are no giants to encounter, or dragons to be slain, nor indeed any necessity for the modern knight errant to carry a butchering tool on his thigh, there are yet evils to be remedied and wrongs to be righted—in short, work enough to engage the attention of a legion possessed of the calm courage of Amadis de Gaul, or the enthusiasm of Bayard. Let us grant, indeed, at once, that society, in its blind selfishness, usually regards the modern knight errant as a dreamer and an enthusiast. The purer a man's motives may be, the less easy it is for groveling natures to understand him. The vulgar theory that every man has his price, or, in other words, that men do not work for society without a selfish motive, is too commonly entertained by persons who would at once disclaim for themselves all thought of ministering to the want of their fellows. Purity of heart, benevolence, and charity, these people do not understand; and if we were to introduce to their notice the Masonic knight errant, whose virtues have inspired the foregoing reflection, they would understand him as little. Yet our knight has done valiant deeds, which fully entitle him to wear the golden spurs. His armor and shield, if we may be permitted the use of a figure of speech, bear marks of many a passage of arms in which he has gallantly upheld the cause of truth and Masonry. At this moment he is preparing to break a lance with doughty warriors on the other side of the Atlantic; the coming melee is, however, but a mere interlude in his busy life; and, between the episodes of lance-breaking, he finds time to continue those great labors which have made him famous throughout the Order. Our knight errant's most trusty weapon, we need scarcely say, is the pen. He has written and has edited many works, and is a diligent contributor to the Masonic press at home and abroad. His "Charges" and "Memorials" are widely known and appreciated. With the prosaic and practical portion of the Fraternity he might pass for a dreamer. He possesses, indeed, a poetic nature, though we are not aware that he has given any outward manifestation of it in verse. And the so-called dreamers and enthusiasts are essentially poetical. The half truth to a dull mind becomes to their mental vision a fully-developed and glorious reality, opening up vistas of distant fields of conquest or new ideas for study and reflection.

Our knight errant has turned over the musty pages of the past in search of antiquarian lore, and has written learnedly upon those abstruse historical questions in connection with Masonry which have exercised the minds of many of the brightest members of the Fraternity. He is a philanthropist in the widest acceptance of the term, and never speaks or writes without an eye to the ulterior object, which is the good of his fellow men. Although a controversialist by nature, no man with whom we are acquainted is more tolerant of the opinions of his fellows. The noble English spirit of fair play predominates in his

mind, and although he can strike an opponent hard, he never takes an unfair advantage, or spurs in hot pursuit of the vanquished. He holds strong opinions on social questions not connected with Masonry, but he never attempts to thrust these upon his friends. The expression of strong opinions in rude language forms one of the nuisances of the day. The man who lacks culture always imagines that he is in duty bound to proselytise upon all occasions, and it is only refined minds who know how to keep silence upon questions which deeply affect the welfare of humanity. He who can say a true thing at the proper moment may be accounted sufficiently discreet, but he who knows how and when to be silent may be regarded as truly wise. Our knight errant, as becomes his rank in chivalry, has taken a high place in the ranks of Masonry; a mere list of his honors and titles, and of the Lodges with which he is connected, would fill a column. The Masons of the United States have honored themselves by including him in the ranks of their distinguished members. His pen has influenced many of the Masonic thinkers on the other side of the Atlantic, and whatever he writes always receives respectful attention. Amongst the brethren in this country, no man is better known or more widely respected. He is a member of the Grand Lodge, and holds the rank of P. G. S. D. of England. The Lodges of the Western counties owe much to his active exertions and wise administration. He accounts nothing a toil which may conduce to the good of the Order, and is as ready to compile a mass of statistics as he is to prepare an essay or a volume. We have before us, at this moment, some statistical work of his in relation to the Province of Cornwall, which exhibits great labor. It is merely one of many of the papers our industrious brother is in the habit of throwing off as occasion demands, and in his estimation it contains nothing remarkable. Our knight errant is no gloomy ascetic, but a social being, who can be gay in the company of his fellow creatures. For the mere festive aspects of Masonry he has no regard; he does not, indeed, object to an occasional dinner, but he dislikes and sets his face against large expenditures upon the mere pleasures of the table when so much practical good might be done with the cash which goes to pay for banquets. As a Vice-President of the Masonic Institution for Boys, and Life Governor of the other great Charities, he is deeply anxious that every available source of revenue should be laid under contribution for the orphan and the distressed. In this respect, indeed, our knight errant shows himself to be a thoroughly practical Mason; his speculative studies having in no way blunted his feelings or closed his heart against the claims of the poor.

In the world our knight is known as a first-rate man of business, and holds a place of high trust and confidence in a noted firm in the west of England. In his domestic relations he is an affectionate hus-

band, and is untiring in his devotion to the amiable lady who is his wife. How much or how highly they are both respected in the social circle in which they move, it is not for us to say. It is not our business to lift the vail which conceals the private virtues of those who frequent our studio. It is with his public career that we have to do, and that career affords matter for many and sage reflections, if it were our aim to conclude these sketches with a moral. The obvious lesson of a life like his may, however, be learned and applied by the dullest reader. Our knight has spent his strength and his skill fighting for a good cause. His reward here is the respect of all good men, and the approval of his own conscience. He has yet battles to fight and victories to win; the day indeed may come when he must put off his armor and hang his sword on the wall like a veteran whose duty is done. That day is, however, still distant; as far as human foresight can judge, he is yet destined to do knightly service for the cause he has at heart.

"Arm thee, Sir Knight, and lay thy lance in rest,
There is war i' the air; armies fight i' the sky;
A flaming sword sweeps yon arch of azure;
The shouts of phantom foemen ring in our ears,
Arouse, and arm: cover thy breast with steel,
And thy hand with plumed adamant.
Thy trade is Danger, and there are toils in store."

—*Freemasons' Chronicle.*

STUMBLING BLOCKS.

Under this head may be classed no inconsiderable portion of the Fraternity who are Masons but in name and profession—not in fact and by the law of Masonry. All such, of whatever rank and condition, who are without understanding of, or respect for, the obligations they have assumed, are stumbling blocks in the way of Masonic advancement and prosperity. Masonry presents certain principles that are intended to be the rule and guide for the conduct of its members. Let these principles cease to be respected and have no weight,—let them be habitually violated in word and in deed, and the result will be that the institution is wounded in the house of its friends and suffers under the very worst hindrance to any true progress. The worst foes with which Masonry has to contend at this time are not the critics and opposers, who stand on the outside and make their weak attacks on the character and purposes of the organization, but rather those identified with the Craft, whose eyes and ears are holden that they do not discern the real meaning of the Masonic system, and who are practically neglectful of its primary obligations. It occurs to us to mention three classes of such stumbling blocks:

1. *The discourteous Mason.* The grace of courtesy is commonly ranked among the minor virtues, yet it has its place among the essentials to true and worthy living. This gentle virtue is especially set forth and recommended by the whole spirit and tenor of the Masonic system, which has regard, not alone to the painting of the sterling qualities of integrity in the moral nature, but likewise to the applying of the finishing graces and adornments of humanity. The first duty of every Mason is to be a gentleman in the broad, full meaning of the word; and if he will but keep the unwritten law of the Craft in this respect, he will be most likely to be a means of help, and not a hindrance, to the progress and prosperity of the Institution. But the discourteous Mason is a constant reproach to the Fraternity. His intercourse with the Brethren takes on the character of a gruff, harsh demeanor; he is wholly without consideration for the feelings of other people, and there is nothing gentle nor affable in his treatment of his friends and associates. The man who is rough and boorish in his ways, who despises or neglects the amenities and courteous attentions which have such blessed efficacy to sweeten the cup of human existence, can hardly fail to bring some reproach on the Institution with which he is connected, no matter how honest he may be in purpose and real life.

2. *The uncharitable Mason.* Charity is one of the grand watchwords of the Masonic Institution; a charity which means a kindness of heart, benevolence of purpose, and the rendering of help with a free open hand to those who may be in need. The teachings and traditions of the Craft point in this direction most unmistakably. Line upon line, and precept upon precept are given, to impress upon the novitiate his obligation as a Mason to be generous, kind-hearted and benevolent, not only in his relations with his Brethren but in the broader relations of human intercourse and society.

When, therefore, we see, as is sometimes the case, a member of the Fraternity who is mean and stingy, hard and exacting in all his dealings with his fellow men, we say at once he is a stumbling block in the way. A Mason who ignores the duty of benevolence is an anomaly. A Mason who always turns a deaf ear to the call of charity, has never been baptized into the spirit of the Institution, no matter how far he has progressed in its mysteries, or how many of its honors and titles have been heaped upon his head. If his neighbors and the world say of him, "He is selfish and mean," such an one brings reproach upon the Craft, inasmuch as his life is at variance with the tenets of his profession.

3. *The profane Mason.* Profanity is a vice that prevails to a fearful extent in all ranks and classes of society, yet it is a habit which ought not to attach to the true gentleman—or the true Mason. Profanity offends the feelings of others, is a useless practice, besides being

a violation of the law of God. Surely here are sufficient grounds for its condemnation. When we meet a foul-mouthed Mason, cursing and swearing at every breath, we are sure that we encounter a stumbling block that is of no slight consequence. It will surely count as something against the progress of Masonry if, beginning and ending with God, as it does, it yet fails to impose upon its membership any sort of decent respect or reverence for the great and sacred name. We have heard irreverent speech and profane utterance even within the Lodge-room, and have heard devout lessons of grandest import rehearsed in the use of the ritual by those who, in their daily conversation, were accustomed to use the most irreverent and indecent speech. Does not Masonry suffer from the conduct of such as these? Are they not sad stumbling blocks to its best and highest prosperity? As has been said: "When profane swearing becomes consistent with the teachings of Masonry, let us cease to clothe ourselves with the lambskin, let us break the pot of incense and quench its pure flame; let us remove the All-seeing Eye, and the Book of the law from the Lodge; let us knock out the foundations of the Masonic edifice, and suffer it to fall to the ground a mass of ruins."

Reader, do you belong to one or the other of these classes that we have named? If so, for your own sake, as well as for the sake of the Institution, which, perhaps, you sincerely love, suffer the word of exhortation that you change your course, and be no longer a cause of offense or stumbling to any.—*Freemasons' Repository*.

THE GRANDEUR OF THE DEITY.

BY JEROME BUCK.

There never was an infinite accident. From none but an infinite source could infinity ever emanate. To suppose that the boundless universe is accidental or self-created, is to assume that millions of accidents could concur, of which even one is improbable, if not impossible. Besides, accident precludes design or science. How absurd, then, to admit that a universe, which in its genius and immensity requires Omniscience for its conception, and Omnipotence for its achievement, could ever be the creature of accident, or spontaneity, or self-creation.

"By their works shall they be known" is true of all that we see. Equally true is it of God. If, then, there be not in any human soul a consciousness, strong and enduring, that God exists, and that the infinite universe is His work, as of His own being, let such a one turn to the creation, and there he will find demonstrated, in living characters, the being of God, the grandeur of the Creator.

Day and night, darkness and light, growth and decay, death and

life, that which is and that which is not, the light and depth of creation, body and soul, storm and calm, the ocean rocked by tempest or stilled to repose, orbs illuminated by their brilliant suns or merged in the gloom of the deep, dark night, the strength and the energy of manhood, all testify of God.

Beyond all that we see and all that we hear, is the regime of hope, of expectation, of faith, of reverent conviction. If there be any unconscious of his own immortality, such a one ought to have no place in creation. He has lived wholly in vain. Indeed, a consciousness that spiritual being will never cease to be, is proof of the immortality of the human soul, stronger than all the arguments of the theologians or metaphysicians in its favor, or of the infidels against it. Can the soul be a mere spiritual accident? Is that which feels itself beyond the dominion of decay or death, magnificent in its faculties, rapid in its conceptions, boundless in its imagination, brilliant in its fancy, ardent in its temper, strong and enduring in its affections, an idea only less than God; in truth, too great for mortality, over which Time, the destroyer of all that is destructible, marches with its heaviest tread, yet leaves no traces; is that, we ask, susceptible of annihilation? Surely—surely not.

Nothing is stationary—nothing retrogrades. Birth, death, growth, decay, integration, disintegration, composition, decomposition, accretion, decretion, the perfume of the flower, the factor of the cadaverous, muddy sediment, crystalization, beautiful as if self-adjusted, are but the beginnings of a higher being to their subjects. The slimy egg becomes the harmless and not uncomely insect. This, in its turn, ascends on wings which for beauty defy the painter's art, to the butterfly, the finest family. A human being, helpless in its infancy, powerless, even for its cleanliness or propriety, with its loveliness marred by its helplessness, becomes an adult. And whether that same being in its career traverse the clear path of virtue, or the polluted one of vice, its end can be no other than a state in which shall be thrown off all that is loathsome of earth. Follow the human being through life. Behold the workings of his human soul, even as shown in the sequences of the body, where for life it is tennated, can you see any spiritual decay? The body grows old; its fibre becomes rigid; its secretions become foreign and fall off, or, at any rate, deteriorate; animation becomes cooled. At eighty or a hundred years, more or less, death completes the corporeal. Till the last act in the final passion, the soul never leaves its tenement. On it goes from infancy till old age and death, from the cradle to the grave, through weal or woe, but it vouchsafes no sign of antiquation or of wane, which are but the harbingers of a mortal termination. The body languishes and dies, but the soul is luminous to the last. Nay, its last scintillation is a blaze which soars to heaven, to the God that gave it—the grandest illustration of the law of progress.

Let the question be asked and answered. Whence is all this? What is it for? Whose or for whom is it? It is for God! It is for His glory! It is for man—it is for earth—it is for heaven!

If it be not so, then we recur to a former reflection. Things which bear the marks of the most infinite deliberation are but the projectiles thrown at random by a purposeless accident. Things which are god-like in their science, invention and combination, are but the offspring of a nameless and indefinable susceptibility, the immateriality of matter, the matter of that which is immaterial, the mental production of mindless inanity. If there be a God, then earth has passed from chaos to all that is sublime and beautiful in arrangement, guided by no intelligence; for, apart from history, the orb on which we dwell gives irresistible evidence *a posteriori* of both these states. The present is here in all its fullness. It carries with it signs of its passage from crudity to approximate perfection.

Between infidelity and an absolute belief in God there is no immediate state of mind. The Deity is the infinite in all his attributes, or the idea without any response in fact or entity.

It must be then that God exists; not less must it be that if He exists at all, He is the hope of yearning mortals, the reality of those who have cast off their mortality for a better life in heaven.—*N. Y. Dispatch.*

FREEMASONS AS MEN.

The principles of Freemasonry are perfect, but their practical exemplification by Freemasons is sometimes imperfect. It is much pleasanter, and it sounds better, to laud the former and overlook the latter, but it is not quite right to do so. We must consider facts as they are, and not merely as they ought to be, especially if we wish to rectify them. When we admit that all Freemasons do not "act upon the square," we state a painful, but not a remarkable fact. We are none of us as good as our principles. There is no religious sect that does not possess members who both consciously and unconsciously are neglectful of its doctrines. To err is human. The spirit may be willing, but the flesh is always weak. We state the matter thus not to extenuate the serious and intentional faults of Brethren, but to place members of the Masonic Fraternity upon the same level with those who espouse noble principles, but are occasionally neglectful of them in practice. A bad Mason does not prove Masonry to be a failure, any more than a bad Christian argues rotten Christianity. It is the old, old story of the variation between faith and practice—no matter how perfect the former may be, the latter will be less so. Hence the necessity of aiming very high in every case, if we would make our actions agree with our principles.

We said it was pleasanter to praise than to blame. So it is. But if there be great faults, it is right to find fault. A physician who is called to attend a patient afflicted with a serious disorder, does not tell him there is nothing the matter, and try to laugh him convalescent, but he gives him something like a true account of his case, and administers to him it may be some unpalatable medicines. In other words he works for a cure. He may even cut off a limb to save a life. It would be an unpardonable offence—one that even the law would take cognizance of, for him to be carelessly guilty of the malpractice of allowing the limb to become gangrenous, and to poison the whole system, for want of amputation. No more have we a right to shut our eyes to the gross and inexcusable imperfections of Freemasons, and cover them with the mantle of charity. We believe in charity, but we believe also in the suspension or expulsion of those who are openly and persistently false to the principles they, under the most solemn sanctions, have promised to uphold. Hence we do not hesitate to deprecate the injurious actions of weak and vicious Brethren, for two reasons—first, that such may see them in their true light, appreciate their enormity, foresee their legitimate results, and save themselves from the disgrace of exposure and expulsion, and the Craft from their ill-report; and second, that young members of the Craft, who possibly may have themselves been among the sufferers by their actions, may not lose faith in the principles of the Fraternity, or in the purity of the large body of its members.

It is true in Freemasonry as in the world, that the love of money is the root of much, if not all evil. All men are not honest. We cannot read a daily newspaper without finding in it a record of defalcations, which run from thousands to hundreds of thousands. But there should never be defalcations officially among Masons—nevertheless there are. Even Lodge Secretaries and Treasurers have, occasionally, broken the solemn obligations they were under to keep safely and unimpaired the funds confided, almost sacredly, to their keeping. And individual Masons have sometimes borrowed sums of moneys from young Brethren, which they had no certainty of being able to return. Such things ought not to be. Let the world and the church have its defalcators, but let not those who wear the Lamb Skin or white leather apron sully its purity. If they cannot or will not "act on the Square," let them not wear it upon the lappel of their coats. If they cannot come into the Lodge with clean hands, free from iniquity, let them not cover them with white gloves. Would that such would see the impropriety of wearing the garb of Masons when they are not Masons in their hearts? Would that they might become, at least, non-affiliates, and we would then not say one word against that class, nor persuade them to join a Lodge.

Young Masons naturally expect and hope great things of the Craft,

and have a right to do so. They consider what it undoubtedly is in its principles, and in a Brother they look for the exemplification of true Brotherly Love. Hence, if they in any instance unfortunately do not find it, they may suffer their own love to grow cold, and become indifferent Masons, rarely attending the Lodge, and losing faith in the efficiency of its principles. *This* ought not to be. In the beginning their experience may have been unfortunate, but they may rest assured the body of the Craft is true to its principles. Bad Masons are the exception, not the rule. There is a power in Masonry for good, and it profits by the support of those who are in real sympathy with it. It has its mercenary members, we regret to say, but they are comparatively few in numbers. It has those, too, whose words are not as good as their bonds, and whose bonds, even, are valueless, but they are but a vulgar fraction of the Fraternity. They are Masons in name, but not in truth, and Masonry itself should not be discredited with their deeds.

In this connection we would remind the reader that Masonry should never be unduly connected with business. Business is business, and should always be transacted upon business principles, and in a business-like way, even between Masons. Give a man, because he is a Mason, but never lend to him on that account. Many a bad debt has arisen in this way. Masonry does not enable a man to pay a debt—that depends upon his financial ability alone. The principles we have enunciated, and the facts we have referred to, are worthy of the conscientious and careful reflection of all, and if they are painful in some aspects, they deserve the more to be considered and corrected.—*Keystone*.

WORDS FITLY SPOKEN.

The following eloquent and excellent remarks we extract from an address given by W. Bro. Henry Huntly Haight, the Grand Orator, and late Governor of California. The entire address on the Past is an excellent one, but we can give space only to the closing part relating to the Craft, which will repay a careful perusal:

The tendency to venerate ancient institutions is doubtless one of the chief attractions of Masonry. It is not a plant of yesterday, but a tree whose mossy trunk and giant growth speak to us of past ages. Kings have participated in its ceremonies, and men greater than kings have adorned its annals. If, however, its only merit was age its destiny would be decay. Age alone contains no principle of immortality, and if Masonry had nothing but its ancient origin to recommend it, there would be no sound reason to expect that it would survive, much less that it would grow. Those are talismanic words implied in its organization,—*Liberty, Equality, Fraternity*,—terms often elsewhere grossly abused, but in the Order of Free and Accepted Masons full of real and practical significance, because one of its first lessons is resistance to

despotism, both ecclesiastical and civil; and the instructive antagonism between Masonry and ecclesiasticism is the most emphatic testimony to the spirit of personal LIBERTY which is one of the distinguishing traits of the Order. EQUALITY—not by lowering, but by elevating to a common platform, where all meet on the level with equal rights and duties, and equal claims to mutual respect, if faithful to the obligations voluntarily assumed. FRATERNITY—in whose bonds the most ancient and inveterate prejudices are melted in the solvent of brotherly intercourse, and the heirs of the most ancient civilization join hands with the missionaries of the youngest, the Hebrew and Gentile, Celt and Saxon, men of the most diverse origin and nationality, meet in the interchange of kindly offices and furnish some evidence of the possibility of the attainment of a true brotherhood of man.

These are grand lessons—impressively taught by its origin and history, but they are not all. It teaches the force of associated action, the inestimable value of union in a good cause, the superiority of harmony over discord, and the power of combined benevolence. It furnishes a noble and inspiring lesson of the worth and dignity of labor, because in the toil of operative Masonry which reared in the middle ages some of the grandest edifices ever conceived by human genius, and in the migration of architects and builders from place to place, where such works were to be executed, the Order of Free and Accepted Masons had its growth and development, if not its origin, and the whole spirit of its precepts and ceremonies is to exalt and dignify that intelligent labor which has adorned all civilized lands with monuments of its skill only less majestic and enduring than the granite monuments reared in the beginning by the hand of the Great Architect and Father of all—devout reverence for whose Being and filial trust in whose Providence is taught from first to last in every stage and degree of progress in the mysteries of the Craft.

Like all human institutions, while it has these and other uses it is not absolutely exempt from abuse. Its obligations do not release any man from his duties of citizenship, nor, if properly regarded, can they conflict with those duties to any extent whatever. A judge on the bench deciding cases—a juror in the jury box, sworn to look only at the law and the evidence—a witness on the witness stand, pledged to tell the truth, the whole truth, and nothing but the truth—a voter bound upon his honor and conscience to cast his ballot for the most worthy candidate for his suffrage—will find no embarrassment in the discharge of those high duties from any Masonic obligation; nor will any intelligent Mason of any creed find in Masonry a substitute for or aught antagonistic to religious faith. It is only in a perversion that these things could ever be found. Its true spirit is to incite to greater fidelity in the discharge of every duty, religious, political, and social, and thereby to aid in establishing upon more lasting foundations that noble edifice of civil and religious liberty, reared by the toil and sacrifices of our fathers, which it devolves upon us to preserve and transmit to our posterity.

THE first Grand Master in America was Bro. Daniel Coxe, appointed on April 9, 1730, Provincial Grand Master of New York, New Jersey, and Pennsylvania, by the Duke of Norfolk, Grand Master of England.

THE first Royal Arch Chapter in America was Jerusalem H. R. A. Chapter, No. 3, of Philadelphia, the minutes of which are still in existence back to the year 1767.

OUR SPIRITUAL TEMPLE.

"The house that we build in a life-time's length,
 From the midst of our worldly din,
 Hath no Jachin and Boaz, established in strength,
 And no Holy of Holies within;
 And we bear up no Ark of the Covenant
 From out of our desert of Zin.
 There's a mountain of God in the human heart,
 For a glorious Temple's base;
 And the lines of a reverent Mason's art
 May its ample foundations trace,
 And within it the emblem of Cherubim,
 May the Holy of Holies embrace.

"The Cedars of Lebanon grow at our door,
 And the quarry is sunk at our gate;
 And the ships out of Ophir, with golden ore,
 For the summoning mandate wait,
 When the Master of Earth and of Heaven
 Shall the house of the soul create.
 While the Day hath light, let the light be used;
 For no man shall the night control!
 Or ever the silver cord be loosed,
 Or broken the golden bowl;
 Let us build, to JEHOVAH, a Temple,
 In the innermost depths of the soul."

THE WIDOW'S STORY.

BY BRO. S. C. COFFINBERRY, P. G. M.

"How I do despise that old man!" said Mrs. Wheeler, addressing Mrs. Wilson, and looking after Judge Withrow, who had just passed along the sidewalk, under the window.

"Despise him!" said Mrs. Wilson, giving a peculiar emphasis to the pronoun *him*.

"Yes, *him*. Why not?"

"Rather let me ask why, Mrs. Wheeler."

"Well," returned Mrs. Wheeler, "I can scarcely say why; but the other day, when the sewing circle was held at my house, he became the subject of conversation, by passing along the sidewalk, as he has just this minute done, with that same straight, haughty dignity, and unbending self-pride so peculiar to him, and we all agreed that he was a gouty, proud old aristocrat, and that he cared for no one but himself."

"Of course you could read his thoughts and tell who he cared for, and for whom he did not," said Mrs. Wilson, ironically. "But, pray tell me," continued she, "did any one know a single thing that could detract from his character as a moral, a noble-minded and humane man?"

"Well, yes," replied Mrs. Wheeler, "Harriet Smith said she had called upon him one day, last winter, with a subscription soliciting a little aid to our sewing circle, and he evasively told her that when he wished to dispense benefits he would prefer not to sound a trumpet before him. Now *don't* you think that was very impudent, to say the least of it?"

"I wish," replied Mrs. Wilson, her voice trembling with emotion, "I had been there to defend the good old man."

"Why, what do you mean?" inquired Mrs. Wheeler in surprise.

"I mean to give honor where honor is due, and to rebuke such injustice to one of the best and noblest of men. I can well bear witness that he does not sound a trumpet before him when he goes to do good."

"You surprise me still more. He is not certainly in any way connected with your husband's family?" Mrs. Wheeler said, dropping her *crochet-work* into her lap, and looking inquiringly into Mrs. Wilson's face.

"No; he is no family connection of his, nor mine."

"When and where, then, did you become acquainted with him? I did not suppose that you had ever spoken to him, much less did I suppose that he was an intimate personal friend."

"Nor is he. He has never spoken to me, nor I to him."

"Do you know that he is a Freemason, Mrs. Wilson?"

"Yes, I do."

"How is it possible, then, that you can speak well of him, knowing him to be a Freemason? Why defend a black-hearted Mason?"

"Mrs. Wheeler, I will tell you why, and after I have told you, if you do not love the dear old man, you are not as good a woman as I have always given you credit for being."

"Love *him*! Mrs. Wilson? No, I shall never even respect a Freemason, much less love one."

"I think none the less of him on that account, though I can remember when my blood ran cold at the name of *Freemason*; but it is different now; I love the very word. To Judge Withrow I owe a debt of gratitude that nothing short of love can cancel."

"For what do you owe him gratitude?"

"For peace of mind, for a home, for bread for my orphan children, for plenty, and, to crown all, for one of the best, the noblest of husbands."

"Mrs. Wilson," said Mrs. Wheeler, "pray *do* explain yourself."

"I will. You know that Mr. Clark, my first husband, was without means, and, in fact, very poor. He bought a lot in the suburbs of the village, and built a small house on it, which was not yet finished when he died. He had no means except such as resulted from his daily labor, which, through the most scrupulous economy, enabled him to pay for the lot and building, as far as it was completed. After his death I fully realized the responsibility of my position. An inexperienced widow, with two little children to provide for, the elder but five years old, the winter approaching, and no provision for our subsistence. The only resource left me to provide my children with bread was to take in sewing and washing. There was so much competition in this line of business in our little village that I could not get employment for one-half of my time. The consequence was that the first of December storm caught me without fuel or food. I had not a friend or an acquaintance in the country. We

had been but a short time in the State, and had made no acquaintances. I had not a relative in the world but the uncle who reared me, and he was very old and indigent, and was not within a thousand miles of me.

"On the 10th day of December I had been two days without food. I had husbanded a few potatoes, the product of our little garden, for my starving children. 'Oh, Mrs. Wheeler!' said Mrs. Wilson, 'you do not know the pangs of hunger, nor do you know the still deeper pangs and withering anguish that the cry of one's offspring send to the heart of the mother when she has no bread to give. Alas! I do; too well do I.

"On the morning of the 10th of December I divided the last morsel I had between my two little ones, and put the last chips on the fire, of a boxful which I had gathered the day before, when the snow commenced to fall. Without having eaten anything for two days, I went out through the snow-storm to the grove, where I found some sticks and brush; with these I started homeward. I had not gone far till I saw Judge Withrow at a distance behind me, making his way to the village. I then regarded him as a proud old man, who cared for no one but himself. Embarrassed at my situation, I hid behind an old barn till he passed. I had every reason to believe that, if he knew me at all, he must dislike me, for my husband had abused him. My husband was a warm anti-Mason. His zeal had led him, on one occasion, and that, too, but a short time before his decease, to ridicule the institution of Masonry in the presence of Judge Withrow. This had no other effect than to produce a smile from the old man. My husband, as he informed me, became exasperated at his coolness, and reproached the good old man as a Mason. He treated him very unkindly, and, from what he informed me, must have allowed his feelings to betray him into very imprudent and abusive language, to which the poor old man made no reply.

"I went home with my sticks and limbs, borrowed a loaf of bread from Mrs. Lisle, and, after a day of grief and despair, went to bed at dark.

"The next morning, upon rising, I found upon the floor, under a broken pane in the window, a sealed letter. It contained a twenty dollar bank note, and ran thus: 'Poor woman, keep a stout heart and an upright life. The virtuous have nothing to fear, though they may be poor. The poor have nothing to fear if they are upright. This is your money, and there is more in store for the widow and the fatherless in the hour of need.'

"I could scarcely believe my own senses. I wept with joy, and laughed like a maniac, until I startled my children with the vehemence of my joy.

"A little longer, and this munificence would have been too late, for I was near the famishing point. I had begun to writhe under the 'hunger-pain' I had heard of as indicating the last suffering of fainting mortality among the 'famishing paupers of Ireland.'

"Ah! Mrs. Wheeler, fancy a scorpion gnawing at the heart-strings; fancy coals of fire applied to the naked flesh! No, no, you cannot. It is only those who have felt Death's cold fingers stealing along their pulses, and his chill, damp breath fanning their cheeks, that can know the pangs of starvation.

"Of the source of this gratitude, and the kind, the comforting, the blessed words which the letter contained, I could not form the remotest apprehension. But there they were. I was happy.

"From that day forward, the same blessed handwriting, accompanied by a like

donation and a few brief words of encouragement, periodically found its way through the broken pane of my window; but the kind hand that fed the widow and the orphans was still unknown to me. From that day neither I nor my little ones wanted anything.

"The spring came, and the price of flour rose to eleven dollars per barrel, and was very scarce in the market. I would not, in fact I could not, indulge in the luxury of wheat bread at such a price, and used Indian meal instead of flour, altogether.

"One day my little girl came running through the gate, shouting at the top of her voice, 'O, ma, I've got a piece of wheat bread, I got a piece of wheat bread!' Just as she entered the gate, Judge Withrow passed along. I was overwhelmed with mortification, for I knew he must have heard what the child said.

"The night following, about twelve o'clock, I was alarmed by a noise at the gate. I stole to my chamber window, and, concealing myself behind the curtains, looked out. The moon was at the full, and her pure silver light rendered objects almost as distinct as the noonday sun. What was my surprise on seeing old Judge Withrow at the gate straining every nerve to ease down a barrel from a wheelbarrow! What could it mean? I could not be mistaken in the person, although his back was toward me. At last, but with considerable noise, he succeeded in letting the barrel down to the ground, which, from the manner in which he handled it, appeared to be filled with some heavy substance. Panting with the exertion, the old man bared his head, and, fanning himself with his hat, turned his face in the direction of the window where I stood concealed. There he stood, the good Samaritan, for nearly a minute, and giving a silvery brilliancy to his white hair as it yielded in fitful flutterings to the motions of his hat, with which he fanned fresh currents of air into his face. Laying his hat upon the wheelbarrow, he softly opened the gate, and then commenced another struggle to raise it over the threshold. His effort was unsuccessful; the barrel rolled back. After some time spent in vain, the poor old man arose from his labor, and, wiping the perspiration from his forehead with his pocket-handkerchief, he again stood some time. After several fruitless efforts, he at last succeeded, and rolled the barrel along the grassy door-yard, till he got out of my sight. Shortly after I heard it rolling on the floor of the little stoop in the rear of the house. He soon re-appeared, and, taking a paper from his pocket, he stole softly up to the window, and threw it in at the broken pane. He then shut the gate, and, taking his wheelbarrow, started toward his home. I watched him as he retired, till his form in the moonlight, as seen through the tears that filled my eyes, seemed to dissolve into a halo of sparkling gems of light.

"I could sleep no more that night. After some time I went below and found the note under the broken pane. It was in the same plain handwriting, and ran thus: 'There is bread for the widow and the orphans. They shall not want. Be of good cheer.'

"In the morning I found a barrel of flour on my porch. The secret was out as to whose was the kind hand that had been supporting me and my babes, when there was no eye to bear witness save that All-Seeing eye which is ever awake to take note of such goodness.

"But, Mrs. Wheeler," continued Mrs. Wilson, "you can never know the anguish of my mind in discovering my benefactor. I reproached myself severely as I reflected, and called to mind with what bitter feeling, almost amounting to hatred, I had

regarded the dear old man. While such feelings were rankling at my breast, no doubt he was devising plans to supply the orphan with bread in secret, in obedience to that divine direction: 'Let not thy right hand know what thy left doeth.'

"My dear Mrs. Wilson," said Mrs. Wheeler, her eyes suffused with tears, "I shall never forgive myself for thus having misjudged this good old man. Indeed how people will talk of those whose merits they cannot know."

"Think of it, only think of it, Mrs. Wheeler," continued Mrs. Wilson, "only think of my children being fed by the man who had been called 'proud old aristocrat, black-hearted *Freemason*,' by their father. He had been told by my husband, the parent of my little ones, that he was no better than a murderer—that he would not believe him or any other Mason on oath; still he had money for the wife and bread for the offspring of the man who had thus insulted him."

"It was noble in him. Many a man having seen you gathering sticks, would never have given you a second thought," said Mrs. Wheeler.

"Yes, and when my child came screaming with joy that she got a piece of wheat bread, how readily his benevolent soul interpreted her joy, and traced it to its true cause. With what a thrill it must have appealed to his great heart to have led him to penetrate my situation from so slight a circumstance! This shows how diligently his heart keeps vigil for suffering humanity while on his mission of mercy. I could stoop down and kiss the dust off his feet. Mrs. Wheeler, tell the sewing circle that God will bless Judge Withrow, notwithstanding their decision to the contrary.

"Thus was I supplied till Mr. Wilson and I were married. Since then I have been a rich man's wife. I am proud to own that my present husband is a *Freemason*. When he sued for my hand I told him I would remain a widow or marry a *Freemason*, and that, until he became a member of the order, his suit must prove unavailing. He then told me that he had long been a Mason, and that he was indebted to that circumstance for his acquaintance with me, it was in the Lodge he had first heard my name mentioned by Judge Withrow, whose eloquent pleadings for the widow had directed his attention, and, ultimately, his affections toward me. And in this manner I learned that I and my children had long been objects of the especial care and solicitude of the Lodge."

"I will never say another word against *Freemasonry* again," said Mrs. Wheeler, "and I will persuade my husband to join the Lodge, if he is not afraid that the church might reprehend such a step. You almost make me love old Judge Withrow."

"Well you may," said Mrs. Wilson, "but little does he need our love; he has the brave, manly love of the strong hearts of his brethren, over whom he presides. They idolize him. They love him with an affection surpassing woman's love. Their love is an offering to the truth of his noble soul; their love is that homage which true hearts pour out upon the shrine of purity and goodness. His is that fame among his brethren which, like his own good deeds, is not the less glorious from being earned and enjoyed in secret, and not the less pure from not having floated on the breath of the babbling multitude—not the less dazzling from being locked up as precious gems in the faithful bosoms of his brethren."

THE first Union Flag of America was unfurled to the breeze at Philadelphia, on board the ship *Alfred*, in December, 1775.

THE ONWARD MOVEMENT OF FREEMASONRY.

Those who are conversant with the real facts of the case as regards the present proceedings and prospects of Freemasonry, especially under the Anglo-Saxon system, and we believe the same state of things is to be found more or less in other jurisdictions, must be struck with its tendency to increase and to expand. On every side of us, in Great Britain, the New Dominion, and the United States, we see young Lodges springing up, we hear of fresh Lodges being formed. Here, there, and everywhere, the brethren of the mystic tie, like the armed but silent host in the "Lady of the Lake," seem to "crop up" before our wondering gaze to attract our attention, and to claim our notice. Indeed, we think it cannot be denied by any, that at no epoch of our existence since the Revival of 1717, has the spirit of Masonic propagandism been so active or so successful as now. Indeed, it is impossible to read the hebdomadal columns of the *FREEMASON* without noting how many proofs are therein to be found of the advance and augmentation of our ancient Craft. And we are among those who, believing in Freemasonry, always gladly welcome those numerous interesting "little strangers" who, in the guise of new Lodges, challenge our kinship and demand our sympathy.

We do not believe in a stationary Freemasonry; we do not think even that that Lodge or District is very much permeated either with Masonic zeal or with a desire for Masonic light in which, following the humdrum course of years, one Lodge either supplies the wants of a populous town, or is the only Masonic centre in an influential and increasing district. There are sleepy Masons and sleepy Lodges up and down our good land, and whenever you come across them you know at once that it means the minimum of work and the maximum of refreshment—an indolent, half-hearted, indifferent profession of Freemasonry. We, on the contrary, desiderate Masonic energy and life, activity and service, zeal and labor, and we, therefore, always welcome the planting of new Lodges, and the "swarming" from old ones. For it is in this way that Freemasonry still, poetically at any rate, spreads "from pole to pole." It is in this way, we repeat, that its principles are diffused, and its benefits are proclaimed. We are inclined to think sometimes that one of the reasons of this advance and increase of Freemasonry is to be found in the fact that wherever its true teachings are best understood it is apparently most appreciated. Many of us have become very weary of the worn out cries of sectarian bitterness, of unreasoning intolerance.

The dogmatism and the defiances, the anathemas and the antagonisms, the uncharitableness and the unsavory violence of many pseudohierophants, have aroused as a counter action, and even counter irritant, the "free lances" of thought, inquiry and of criticism. In such a contest the pendulum is apt to swing a little over, first to one side and then to the other, and we have always to regret, being human and fallible, mournful mistakes and puerile theories. But the "residuum" of all this often angry and perhaps not unsterile controversy seems to be the assertion of liberty of conscience, of freedom of opinion, of the inviolable and sacred right of the human intellect, the absolute liberty of the individual, within certain safe and recognized limits of religious teaching, and of religious conviction. The principle of toleration in its truest and wisest sense is a key-note to all the mystic harmonies of Freemasonry, and it is just because Freemasonry is so wide-embracing and so unsectarian that

it retains its peaceful and gentle character. But when we say this we do not mean that Freemasonry in any way encourages the sceptical reveries, or the hurtful unbelief of the day. We can be tolerant without being infidels. We can be charitable without becoming latitudinarian.

It is thus that Freemasonry in its present position becomes a neutral ground for contending parties and even differing creeds. Once within its portals we do not inquire what our brother's politics and religion are. We assume, as we presume, that he is a believer in God, a loyal subject, but we do not trouble ourselves whether his doxy is our doxy, or anybody else's doxy. Hence Freemasonry has many charms for the kindly and sympathetic, the curious and the cultivated. To know that amid the din of war and the shouts of contending factions, the disputes of the so-called religious world, and the internecine of conflicting schools in this great battle-field of earthly life, there is one sheltered "oasis" in the dreary desert, one *Adytum Sanctum* into which the profane shouts of outside combatants cannot penetrate, where rancor is unknown, and this is both a pleasant "look-out" and a gracious memory for us all.

Good for us if, amid increasing numbers to-day, we never forget the universal character of our order; happy will it be to us if, adhering to our ancient landmarks, we allow neither love of novelty or change, the caprice or ignorance of the hour, to loosen those moorings which have so long held in a safe anchorage the good ship Freemasonry. Amid its onward progress and material prosperity, amid exalted patronage and numerical development, amid all that tends to popularize, or to attract, or to raise our order in the opinion of the world, let us never forget that Freemasonry in its universal and cosmopolitan character presents to many of us all a very great and attractive feature, and one which alike commends itself to our minds and consciences, our unchanging sentiments, and our active sympathies.—*London Freemason.*

Official---Jurisprudence.

GRAND LODGE, F. & A. M., MICHIGAN, }
OFFICE OF THE GRAND MASTER, }
MARQUETTE, April 12, A. L. 5876. }

Numerous complaints having come to me of irregularity in Masonic trials, which would have been avoided by an obedience to the "Penal Code," or to the rules of any other standard authority; and, whereas, an impression seems to be prevalent that because said "Penal Code" has not been formally adopted by Grand Lodge, therefore its provisions are not and never were masonic law, and Masters are at liberty to apply their own peculiar and often original ideas to the conducting of trials in their Lodges; and, whereas, I consider said "Penal Code" to have received the informal (at least) sanction of Grand Lodge, and to be more convenient and accessible than any other compilation of rules for such cases:

I do hereby order that the "Penal Code" published and with the Compiled Law of this Grand Jurisdiction be, until otherwise ordered by Grand Lodge, respected and obeyed as the approved law of this

Grand Jurisdiction, and that its opinions and requirements in respect to Masonic trials be strictly complied with.

Given under my hand and private seal at Marquette, the day and year aforesaid.

[L. S.]

MATHEW H. MAYNARD, Gr. Master.

Question. A member of our Lodge applied for a dimit, giving no reasons. I refused to entertain the petition on account of this informality—but the brother will no doubt apply again, giving *some* reason. It seems to me that his reasons should be good reasons, and our Grand Master or Grand Lodge should say what are good reasons. The brother is a prominent resident in our jurisdiction, lives one mile from our Lodge, and is in good circumstances.

If we practice giving dimits in such cases, every brother that may feel aggrieved about a hundred and one little matters we might mention, will be applying, and the State will be flooded with nonaffiliates. Please give me what you consider good and sufficient reasons for granting dimits, and upon which *only* they should be granted. I ask that my question and your answer be published in the MICHIGAN FREEMASON.

A WORSHIPFUL MASTER.

Answer. A Lodge, by virtue of its inherent right, has the power "To dimit members and to reject any application for membership." [Art. II of Regulations.] So, by virtue of the same inherent right, it has the power to dimit members and to reject any application for dimit. The processes of attaining membership and of obtaining dismission are precisely similar. Both require the petition of the individual Mason and the consent of the Lodge. Sec. 9, Article XVI, provides that "a brother in good standing may apply to his Lodge for a dimit, giving his reasons therefor," * * * "and the Lodge *may*, by a majority vote at a regular meeting grant his request."

It was decided by G. M. Webber (affirmed by Grand Lodge, 1876,) that this application must be in writing, but I am not inclined to hold it necessary that the brother's reasons be set forth in his application, or even committed to writing at all. I can easily conceive of many cases in which a brother ought to be granted a dimit if he desires it, where the reasons might be of such a character that to require him to commit them to writing would be to deny to a sensitive man the right to make the application at all.

The reasons may be stated to the Lodge at the time its action is asked, or privately, to the individual brethren, and if a majority of the Lodge vote the dimit, it is granted, no matter what the reasons were or when or where the brethren found them out. The Lodge may be just as *reasonable* or just as *unreasonable* as it (a majority) chooses to be, and neither Grand Master or Grand Lodge has any power to interfere. I shall not undertake, nor do I believe Grand Lodge will ever

undertake to define what *shall* or *shall not* be considered good reasons for granting a dimit. It is purely a matter between the Lodge and the applicant, as sacred from limitation and interference as is the ballot upon his application for degrees or for membership. We may say in general terms, that certain reasons are undoubtedly good, and certain ones clearly insufficient, but between the two extremes will arise "an hundred and one" cases, each of which must stand upon its own individual merits.

Two cases precisely alike, in *outward* circumstances, may arise in different Lodges. One Lodge may grant the dimit, the other may refuse. Both may do right or both may do wrong, in my opinion, but their action is final and can no more be reviewed or questioned, than can the same Lodge's acceptance or rejection of a candidate for the degrees.

So much for the law. On the question of policy, I will only say a word, which will not be law, but a suggestion. If you have got a man who has a substantial grievance against your Lodge, or against any brother, don't let him go until you endeavor to reconcile him. If you succeed "thou hast saved thy brother," if you fail "put yourself in his place," and do as you would be done by. If you have got a man who has lost his interest in masonry, who, perhaps, is disappointed in his expectations of finding it to benefit his trade or business, who is too stingy to pay his dues, or who pays them grudgingly, who is always finding fault, who is mad because he has not had some office, and in a "hundred and one" ways makes himself disagreeable and all about him unhappy; don't you think you had better let him go? Why do you want to keep him? For the sake of what he pays annually into your treasury? Harmony and peace are worth more than one, two, three or four dollars per year. You had better let him go. *In fine*, my brother, act charitably and honestly toward your brother and toward your Lodge, and you will have no trouble in deciding what are good and sufficient reasons for granting a dimit.

It is also decided by our Grand Master that—

A Masonic Lodge is not the proper tribunal within which to settle the construction of contracts or seek their enforcement; nor will Lodges lend their aid to the collection of debts or the adjustment of business differences.

A W. M. will be sustained in declining to receive and order trial upon charges brought into his Lodge, the obvious purpose of which is of the character above referred to.

Officers of Lodges must observe the rule requiring them to authenticate their correspondence with the seal of the Lodge.

MEN have their winnowing days, and God hath his.—*Jno. Flavel.*

HUGH McCURDY AT EAST SAGINAW.

[Sir Knight Hugh McCurdy, G. G. of the Grand Commandery, having visited St. Bernard Commandery, No. 16, K. T., at East Saginaw, on the evening of the 21st inst., for the purposes of instruction, made the following remarks, which we take great pleasure in presenting to the readers of the FREEMASON. They will be read with interest by Bro. McCurdy's numerous friends throughout the State, especially by the courteous Sir Knights. We hope to hear from Bro. McCurdy again, and often.—EDITOR.]

Your Commandery, Sir Knights, from what I have seen and felt around me, is well named in honor of the renowned Abbot of Clairveaux, who, tho' old and austere, was an eloquent and honeyed teacher, and led the second crusade against the Saracens in the eventful period of 1146. Though the issue of that crusade, in which an effeminate Pope induced St. Bernard to act the part of Peter the Hermit, was of itself disastrous,—precipitated unfortunately by the dissensions of the Christians in whose hands had been placed the Red Cross we all so well love—yet few men ever possessed a more extensive and uncontrollable command over the minds of men, or whose influence sprang more spontaneously from personal qualifications. Animated by a religious fury, no less absorbing than that which fired the breasts of the followers of the Cross, the Saracen conquerors in that second crusade erected their hated crescent on the ramparts of Jerusalem—but the Christians still held Antioch, Tripoli, Joppa and Tyre. Other crusades, under the banners of the Cross, followed; but the high hopes of those Christian warriors were again and again doomed to disappointment; and so after six fated expeditions for the recovery of the Holy Land, filling a space of two centuries in the world's history, in their great work of devotion, the crusaders were unsuccessful. In the first crusade they had been victorious—and in that victory they did not forget the purpose of the battle. The streets of Jerusalem were literally covered with the bodies of the dead—over which, after throwing aside their weapons, still streaming with blood, these gallant conquerors advanced with bowed heads and naked feet toward the holy sepulchre—singing anthems to their Savior, who had there effected their redemption. But they were not to gain *permanent* possession; and when, after that, the infidel threw himself upon the holy city, its streets echoed in triumph to the shouts of the Saracen conquerors. In all these crusades, the East was the melancholy tomb of two million Europeans. Yet the holy wars had their good effect by creating an intercourse between the nations of Europe, which, as it was favorable to commercial enterprise, increased the wealth, improved the arts, and contributed to establish the civilization of the Christian world.

I will not, Sir Knights, in this brief digression, lose sight of your patron Saint, who sprang from a noble family at Fontaine in Burgundy, just 781 years from this great centennial of political and religious liberty.

In the spirit of a devotion to all that is good and generous to-day, he founded the Abbey of Clairveaux which by his zeal became a Seminary of the most distinguished reputation — producing, within his own life-time, one pope, six cardinals, and thirty prelates. In this sacred retreat, his influence was greater than if he had been the Pope himself. With the reputation of being a prophet, he was consulted as an oracle; and his censures were regarded with awe in the most distant parts of Europe. While an attendant at the council of Troyes, in 1128, he wrote a letter to the Pope, urging upon him an act of confirmation of our order, and said of the Knights Templar: “They dwell together cheerfully and temperately, without wives or children, and come or go at a sign from their Master, — one heart and one soul appear to possess and animate them all. They are never seen idle, nor go gadding about after news. There is among them no respect of persons — the *best*, not the noblest, being the most highly esteemed. They endeavor to anticipate each other in respect, and to bear one another’s burdens. They hate all jugglers and mountebanks — all vain plays and wanton songs — as being vanities of the world. When they go forth to battle, they arm themselves *without*, with steel; *within*, with faith. They are in *union* strange, being at the same time grimmer than Lambs and gentler than Lions, so that one is at a loss to know what name to give them — Monks or Knights. But verily either name suits them, for they are at the same time as gentle as Monks, and valiant as Knights.” With such sentiments thrown into the Vatican, how could the Pope refuse the petition for that confirmation which was granted? As the author also of the “Rules” by which Sir Knights were afterward governed, St. Bernard was ever distinguished in his subsequent life for a warm attachment to the order; and, according to Burnes, rarely wrote a letter to the Holy Land in which he did not praise the Knights, and recommended them to the favor and protection of the great. To his vast influence, then, which he ever exerted in their behalf, has always been attributed the rapid increase of our order in wealth and popularity—though reverses still followed, and persecutions came from those in whose cause of the Redeemer so many had laid down their lives. On the 13th day of October, 1307, all the Templars in the French dominions were simultaneously arrested and imprisoned, and the order, (according to an accredited writer,) whose members for 170 years had shed their blood and lavished their treasures in defense of the Cross against the Crescent, was declared heretical; and the Knights, who had solemnly sworn never to fly in the presence of the infidels, were denounced as apostates by Philip the Fair and Pope Clement the Fifth, who gave to

them the rack and torture; and on the 11th of March, 1313, Jacques de Molay and others were led to the funeral pile, and their bodies slowly consumed by charcoal fires beneath their feet. Yet, Sir Knights, I would have you remember from this terrible lesson of history, that our fraters endured the hellish torture with the utmost fortitude, and maintained to the last the Innocence and purity of their beloved order. As if in due vengeance of the Lord, the Pope and the King died within a twelve-month, and history attests that all who were foremost in the persecution of the Templars came to an untimely and miserable death, while the virtues of the Knighthood—"piety, chastity, modesty, courtesy, sobriety, and, above all, an inviolable attachment to truth, and an invincible courage" enriched the generations of all coming time.

Saint Bernard had given to the Templars the example of heroic manhood, and in the hour of trial it was not forgotten.

From Bernard the man and Saint, you, Sir Knights of the Saginaw Valley, derive your title and virtues; while from still another Bernard you may draw an illustration and comparison of grandeur and good deeds.

Away up among the Alps, between the Swiss Valis and the Valley of Aosta, rises a mountain eleven thousand feet above the level of the sea. That pinnacle is known to the world as Great Saint Bernard, and upon its ragged brow as built, long before the Abbot of Clairveaux was born, a monastery where its Augustine Monks, up to the revolution of 1847, were ever indefatigable in discharge of their hospitality to the way-faring stranger, an asylum the most elevated and fixed habitation in Europe, and close upon the limits of perpetual snow. But the mountain, where Bernard De Menthon, a pious Savoyard, had built his hospice in 962, still stands in all its native sublimity. It was by the pass of Great St. Bernard that Hannibal crossed the Alps, and Napoleon led his troops to the Plains of Lombardy and the contest of Marengo. By this pass Charlemagne and Barbarossa also led their armies over the Alps. Need I, fraters of the Cross, apply the moral? You have no mountain tipped by the lingering rays of the sun—but you have a valley surpassing any in Switzerland, with an active, teeming, intelligent people, such as never gave echo to the dells of faderland, which can be made as classic as the reputation of him whose honored name you bear.

The recollections of the great past invite men to high and honorable deeds—not the dust of the man nor the rock of the mountain. The devotion of the patriot, the ardor of the warrior, the fidelity of the friend, the loyalty and truth of the man of honor, do not sleep in the graves of the family at Fontaine, nor dwell in the nooks of a mountain. Their incense penetrates the world, and casts its influence over all Nightly hearts. If the romance of chivalry has departed—if the

views of the Holy Land are shut out from your natural vision — their hallowed characteristics still remain, and still invite men to noble action. Romance may have given way to a sterner age, and in its silent departure, like the building of the Temple, you may have heard neither the sound of the axe nor hammer, nor seen the debris of workmen, yet the influence of the crusades still lightens up the world, as the watch-tower at Alexandria, built by Philadelphus, sent up its ever burning flames to direct the course of the tempest-tossed mariner on the sea beyond.

The sacred emblem of our order does, indeed, to all thoughts and all objects —

"Add the gleam,
The light that never was on sea or land,
The consecration and the poet's dream."

With the organization of the Crusades there sprang up a living principle that can never die — in which the Knight devotes himself to truth, — to maintain the right, to protect the depressed, to practice courtesy, and in every case to vindicate his honor. *Sois chevalier au nom de Dieu* — "be then a Knight in the name of God" — still rings out upon the world's great ear, recognizing an ample field for the manly practice of Knighthood's shining virtues. Though the Knight Templar of to-day goes not to meet the Turk under the shadow of Jerusalem's walls; yet, bearing the Red Cross of the order, he may do valorous battle in driving the modern "Saracen" from this promised land — the fanatic who will not suffer Christian charity to have a home in the human heart, or permit him to cultivate that conserving power, whose silken bonds lie above the deadly touch of poisoned politics. Let the Republic realize that there is in citizenship something better than the profession of politics — something more elevating than a strife for the spoils of office — something better than mammon — something more glorious than the success of this or that party.

More than ever, in the history of this land, do we need to practice the maxims and virtues of your patron Saint, and the power of that fraternal love which makes us feel that we are one. Write then upon the inner side of your shield, which no corrosion can destroy — GOD AND SAINT BERNARD.

THE Grand Lodge of Illinois was organized in 1840, by thirteen Masons, who represented six Lodges. Now that Grand Jurisdiction contains over seven hundred Lodges, with a membership of thirty-five thousand! Where is Blanchard & Co., who were going to annihilate Masonry, and all other secret orders? Making about as good headway as the crazy old woman who should attempt to bale out the waters of Lake Michigan with a sieve.

NON - AFFILIATION AGAIN.

In the February issue of our Journal we had something to say of non-affiliates, and of the injustice which is sometimes done this class of brethren. We intended to so word our article that it could not be misapprehended, or understood to be an apology for "drones." But we are sorry to see that our worthy brother of the *Craftsman* has entirely mistaken the spirit and intent of said article. He quotes a few lines from it, observes that what we say "*seems reasonable*," and then devotes a page of his excellent journal in an attempt to raise objections, but in our opinion shoots wide of the mark. Now what is our opinion? Brother *Craftsman*, it is this: A Mason's dimit should be made a sufficient guarantee of his good standing in the Craft for the space of six months or a year from its date, and even longer when the brother holding it can show that he has used due diligence in his endeavor to seek affiliation.

Let us suppose a case. A brother who has been a member of the Craft for several years, sells his home, and removes to a distant State. Before this removal, in the usual way he takes a dimit from his Lodge, that he may make application for membership when he shall arrive at his new home. This he does as soon as he becomes settled; but is both astonished and chagrined to learn that some member of the Lodge to which he has made his application, objects to his admission. It is true that he *could* apply for membership to some other and more distant Lodge, but this would subject him to much inconvenience and expense in traveling to and fro to attend Lodge-meetings, and he prefers to wait until a further acquaintance shall remove the unknown objection, when he hopes to affiliate where it best suits him, nearest his home.

Now it is held in all our jurisdictions that this brother is in just as good masonic standing as he would have been had his application resulted in membership. Why should he not be treated in all respects as well? He is supposed to be a good man, and a good Mason; yea he is *conceded* to be, and why should he not be so treated? Why refuse him a place in procession? Why refuse him that sweet sympathy and charity in his sickness and distress which are the boast of the Craft? Why refuse him a masonic burial in case of his death? Why place him on the same masonic footing you do the *wilful non-affiliate of years' standing*, whose only title to masonry is found in the fact that he purchased the degrees that he might have the honors, then took his dimit, bought himself an imposing Masonic Jewel, which he wears constantly and conspicuously, thinking thereby to enlarge his trade and influence? While we would honor the former with the honor due, and divide our last meal with him in his need, we have no fitting language by which to express our contempt for this drone. And what we complained of

in our former article, and still complain of, is an unskillful legislation on the part of too many of our Grand Lodges, which makes no difference in the masonic standing of these two Masons. We say there is a difference, a marked difference. One is a Mason, every inch of him. His years of labor in the Craft, and for its good, should not be forgotten, nor permitted to go unrewarded. In our opinion no *one* vote, or objection, should deprive such a brother of membership, nor impose upon him the burden and inconvenience of traveling a great distance in order to secure Lodge-affiliation, provided the entire Lodge, except the member objecting, are favorable. But this is our private opinion only. Our main objection is against the treating of a brother who is doing the best he can, under adverse circumstances, to obtain affiliation, or who is temporarily out on dimit, while changing location, as we treat wilful non-affiliates.

And while upon this subject we would enter our protest against the endeavor being made in some jurisdictions to enforce membership on Masons against their will. The institution as it came from our fathers is a voluntary one. It is older than Grand Lodges, or our modern Lodge-organizations. Men seek initiation of their own free will, and as members have certain inherent rights. They should have the right of Lodge membership while they remain loyal to the Craft, and also the right of dimition. But we should remember that to dimit from a Lodge is *not to secede from the Craft*. That is the blunder we found in the Constitution of Canada, which we pointed out. Why did not the *Craftsman* give our quotations from that Constitution, and the following paragraph? Then he would have placed us fairly before his Canada readers, and they would have seen that our good brother of the *Craftsman* shot very wide of his mark in his strictures upon our article.

DETROIT.

In our last issue we spoke of an intended visit to Detroit, which was made and greatly enjoyed. While there we met with several of the Lodges, which we are glad to report in a very flourishing and prosperous condition. Some of them are comparatively young, and not as fully attended as the older ones, but all are healthful and prosperous. Zion, No. 1, and Detroit, No. 2, have attained their majority, and are capable of caring for themselves. With age they have the *wisdom*, which comes of experience, and the *strength* of numbers. We had long wished for the opportunity of visiting Zion—the oldest Lodge in the State. We found it to be a fair type of Masonry; though old it is yet young! Around us we saw some aged Masons, whose snowy locks were whitened by the frosts of many winters, but whose zeal for the Craft had brought them out; and there, too, were many young and

vigorous men, whose April faces enlivened the occasion. So of the Craft; it is *ancient* and *honorable*, but also ever young and active, wearing no "wrinkles on its azure brow." It shows no signs of decay, but is vigorous and growing as in a healthful youth.

It is superfluous to say that we met with a hearty welcome by the Detroit Brethren, and added somewhat to the list of our subscriptions, and had many promises of more names as soon as business shall revive. But there, as in all places we visit, we found the people struggling against the pressure of the hard times, but hopeful that when spring gets fairly open, that business will revive. We trust it may be so, and will hope for the best.

We called on several of the business men and were shown through their houses, and viewed their mammoth stocks of goods. Among these we can mention only a few, for want of space. We called upon our old friend M. S. Smith, dealer in Jewelry, Watches, &c., &c., and also manufacturer of all kinds of Masonic Jewels. We found him about as busy as ever, and it did not seem like hard times about his well-appointed establishment. Full as was his stock, M. S. was off that very day for New York, to lay in more goods! We hope to greet him again on his return, and that he will let his light shine, as in the past, through the medium of our Journal. This is the medium through which to reach the Craft in Michigan.

We also called upon Mr. Mabley, the clothier, about whom we have all heard more or less. Here we found a gigantic establishment, and conducted with so much system under the constant inspection of its vigilant and genial proprietor, that order everywhere prevailed. We found Mr. M. to be a frater, and that he had often shown his skill in fitting garments of the first cut to the persons of gallant Sir Knights! Though of rather *overgrown* and unwieldy proportions we were almost tempted to have him try to fit a garment to *our* person, when we thought of hard times, and how few of our Brother Masons subscribe for our Journal, and so we were compelled to leave this enormous establishment as plainly clad as we entered it! Needing something in the music line, we next called at No. 443, Woodward avenue, where we were again among Brothers. We found Roe Stephens, Music Dealer and Publisher, with a large stock of Pianos,—the Knabe, Decker Bros., Whittemore & Stephens, Vose & Sons, &c., &c.; and Organs from Mason & Hamlin, Peloubet, Pelton & Co., Chard & Co. Also music books and sheet music, in almost endless variety. The proprietors are gentlemen of the first water, and we take pleasure in commending them to our brethren who visit Detroit, and need goods in their line.

But just as our acquaintance was becoming such as to make our stay daily more pleasant to us, we were obliged to leave the city. But we hope to soon return, when we shall prepare ourselves with data,

from which to make up something about the history of the Detroit Lodges.

Correspondence.

MICHIGAN CORRESPONDENCE.

DETROIT, March 27th, 1876.

Editor Michigan Freemason :

Masonic news at the metropolis is very scarce, but will try and give you an item or two. Tuesday evening, February 29, a very large number of the brethren assembled in the Lodge room of Detroit Lodge, No. 2, it having been noised around that W. M. John Boydell of that Lodge had invited our Worthy Brother, Oliver Bourke, (an old P. M. of said Lodge,) to confer the third degree, which he did, to the great satisfaction of the large number present, notwithstanding it was the first time he had worked the degree in eleven years. Bro. Bourke is one of the old timers, and, not like many of his years, he still takes an active personal interest in the working and welfare of the Craft, and showed very conclusively by his work, that when he was in active working harness, he must have been a very efficient W. M., and the manner in which he conferred this degree would certainly bring the blush to many younger men, who fill the chair in the East, and who, from the constant practice they have, should be able to do better, instead of worse, than Bro. Bourke, after eleven years of inactivity, in actual work. "Long live our respected and zealous Brother."

Detroit Commandery have closed a contract with Gardner's Flint City Band to accompany them to the Centennial. The band have ordered magnificent new uniforms from our noted clothier, C. R. Mabley. With two such celebrated organizations (of which Michigan can justly feel proud,) at the coming national and international festival, we need have no fear that they will not both receive their full share of notice and admiration, for Prof. Gardner's Band is as justly celebrated for its music as Detroit Commandery is for its proficiency in drill and Knightly bearing, and both are certainly representative institutions. The Commandery are making active preparations, and will no doubt take the field in better trim than ever, and we hope to hear from them at Philadelphia, as at Baltimore and New York. OBSERVER.

DETROIT, February 23, 1876.

Editor Michigan Freemason :

In your issue of January last, after reference to the Masonic Mutual Benefit Society of Indiana, you ask can we not have such a society in Michigan? We have one in Michigan, "The Michigan Masons' Mutual Benefit Association," which has now been in existence for nearly

two years — with its headquarters at Detroit. Bro. Shingledecker, late of Cassopolis, is our President; but, owing to his having left the State, at the election, in April, another will be chosen in his place. Bro. Bratshaw, of Detroit, is the Treasurer, and the Trustees are elected from different Lodges throughout the State. We are steadily increasing from month to month. Our fees, etc., are put at the lowest possible rates. We make no grand flourish of trumpets, being satisfied that such institutions always succeed better by slow, sound growth, than by making a great hurrah to be followed by the dead, cold silence of indifference. We are always glad to welcome healthy affiliated Masons to our ranks.

Should you, Mr. Editor, wish more light, I shall, in a future communication, be happy to give it to you. Yours fraternally,

T. C. PROSSER,

Secretary M. M. M. B. A., and of Detroit Lodge, No. 2, F. & A. M.

GULLIFER & Co.'s CAMPS,
TOWN 42 N., R. 6 WEST, MICH.,
March 20th, 1867. }

Editor Michigan Freemason:

DEAR SIR AND BRO.—The March number of the FREEMASON arrived in good time, filled with good things for the Craft, as usual, and perhaps you can imagine how welcome it is to Masons buried in the pine woods of our Upper Peninsula, where the sound of the axe, saw, and other “tools of iron” are heard continually, but the sound of the gavel never.

I had the pleasure of meeting with a few brothers of the “mystic tie” at Mackinaw last week, and thought an account of our meeting might not be wholly uninteresting to your readers. On my arrival at Mackinaw I was taken prisoner by Bro. Albert Madison, of Cheboygan Lodge, No. 283, who requested my presence at a meeting to be held that evening, for the purpose of giving and receiving instruction in the esoteric work. About 8 P. M. I repaired to Bro. Madison's store, where I found assembled Brothers Watt Humphrey, J. P. Sutton, Lieut. Dougherty, Horace Todd, and George Ketchum; all except Bro. Ketchum were members of Cheboygan Lodge. We were conducted by Bro. Madison to the door of what, in the darkness, appeared to be a stable. Thence through said stable by a rough and rugged road, and through numerous passages, all parties getting more or less “bumped” by coming in contact with sleighs, buggies, stoves, &c., until, when we were becoming completely bewildered, we suddenly emerged from darkness into light, and found ourselves in a magnificent parlor, where Bro. Madison had bright fires burning; a table spread with a first-class supper, and everything prepared for our reception. Here, after comparing notes, and with many a laugh over those who had met with

two serious obstructions on their passage, we proceeded to give and receive instruction in the work, all parties showing a praiseworthy desire to be well posted Masons, and not stumbling blocks and drones in the hive. This part of the programme lasted until about midnight, when we were called from labor to refreshment by Bro. Madison, and all proceeded to do full justice to the bountiful supper he had prepared. After refreshment, while smoking our cigars, many a good "yarn was spun," enlivened by many hearty laughs, until, warned by the lateness of the hour, we retired to our several places of abode, all well pleased with our evening's entertainment, and wishing that we might soon meet again, either in a just and lawful Lodge, or for the purpose of instruction. All united in voting Bro. Madison a first-class host.

Yours fraternally,

F. O. G.

Questions and Opinions.

[NOTE.—As the personal opinions of Masonic Editors are not *Law*, we change the heading of this Department. The decisions of the Grand Master are law, in his Jurisdiction, till reversed by the Grand Lodge.]

MR. EDITOR:—Will you please explain the meaning of the initials "A. L.," which are so often used Masonically? I can find no explanation in books at my disposal, not even the unabridged dictionaries.

Answer. The initials A. L. are the abbreviations of ANNO LUX, the Latin of "YEAR OF LIGHT." Masonry follows the vulgar chronology, adding four thousand years to the date of the Christian era, *Anno Domini*, or A. D., the Year of our Lord.

Question. Has a Mason under charges for gross unmasonic conduct a right to visit his Lodge and vote at elections?

Answer. A Mason remains in good standing, and entitled to all the rights, benefits, and privileges of membership, until, by due trial, he is found guilty and sentence is pronounced against him. Otherwise innocent parties would have to suffer, as guilty, whenever falsely charged. In Masonry, as in law, members are supposed to be innocent until proven guilty. The guilt is never assumed, but must be established by competent evidence before conviction, and the burden of proof is upon the Lodge, or the accusing party.

Question. Has a brother who was present when a vote was taken for the degrees, and the ballot found clear, a right to object to the initiation of the applicant?

Answer. In our opinion he has; but in such case, he should state the reason for his objection to the Lodge. Being present, and voting in favor of receiving the applicant, it would seem no more than just that his reason for a subsequent objection should be stated, at least to the Master; and if important, such objection not only should be made, but it should be a bar to initiation, or to the receiving of the degrees.

Tidings from the Craft.

"LOOK OUT FOR HIM."

MASONIC TEMPLE, BOSTON, March 20, 1876.

The attention of the Masonic Fraternity is called to one Leon L. Peartree, formerly a member of Massachusetts Lodge, but who was expelled from that body, and from Freemasonry, for *gross unmasonic conduct*.

For two years he has been traveling about the country, extorting money from the Fraternity on every possible occasion. When last heard from he was in the State of New York. He has been reported by his victims in Virginia, Kentucky, Tennessee, Ohio, Pennsylvania, and New York. His address card, with the emblem of the 32° A. A. S. R. engraved thereon, seems to have been liberally distributed among the Brethren. He has succeeded in imposing on the Fraternity wherever he has appeared. *Look out for him.*

DESCRIPTION:—About 5 feet 8 inches in height; jet black hair and whiskers, with sharp features. Was born in Germany, but speaks English fluently. Is of pleasing address, and can tell a plausible story.

Attest:

CHARLES O. FOX, Secretary.

THE *Keystone* says that more than thirty thousand persons attended the funeral of Bro. Benj. Franklin, who was interred April 12, 1791. He was not buried by the Masons.

THE Grand Commandery of Knights Templar of Pennsylvania will hold its Twenty-third Annual Conclave in Masonic Temple, Philadelphia, commencing May 30th, proximo.

HON. RICHARD VAUX, P. G. M. of Masons of Philadelphia, will deliver the oration at the Centennial celebration of American Union Lodge, No. 1, at Marietta, Ohio, June 24, St. John Baptist Day.

THE Grand Lodge of Colorado has given its Grand Master the power of donating a sum, not exceeding \$1,000, to be disbursed in case of any calamity to any community by pestilence, fire, or any like cause, as a Masonic charity.

IN MEMORIAM.

ISHPEMING, MICH., Feb. 24th, 1876.

W. J. Chaplin, Editor Michigan Freeman:

DEAR SIR—On February 3d, at a regular communication of Ishpeming Lodge No. 314, the announcement of the death of our Junior

Warden, Bernard Mitchell, was made, and the following resolutions were adopted and ordered published in the MICHIGAN FREEMASON.

WHEREAS, The Grand Warden of Heaven has pleased to summon into his eternal presence our loved brother, Bernard Mitchell, therefore be it

Resolved, That in this dispensation of our Omniscient Judge, severing another link from the fraternal chain that binds us together, a true friend and honored brother has been called to the Celestial Lodge on high.

Resolved, That while we mourn our loss as that of a brother well skilled in the mysteries of our Order, a warm friend and genial companion, may it remind us of our approaching fate. "It is appointed unto all men once to die," yet let us be reminded by the evergreen symbol of our faith, in immortal life the dead but sleep.

Resolved, That with the family of our deceased brother, in their bereavement, we sincerely and most affectionately sympathize.

Resolved, That in honor of his memory, our Lodge be appropriately draped, and all members of the same wear the insignia of mourning for the period of thirty days.

B. W. COLWELL, Secretary.

Editor's Table.

IN answer to many inquiries, by mail and otherwise, we would say that printed copies of Compiled Law are now neatly bound up, and for sale by the Grand Secretary at Detroit. We do not keep them.

WE acknowledge the receipt of "Vick's Floral Guide." Also printed Proceedings of Grand Lodges of Alabama, North Carolina, Louisiana, Nova Scotia and Georgia, and Proceedings Grand Chapters of Wisconsin and Alabama. Thanks.

WE apologize for the late appearance of the letter of Bro. Prosser, of Detroit, and the obituary resolutions from Ishpeming, which we supposed were in the hands of the compositor, but were mislaid. We shall endeavor to avoid such delays. Since Bro. Prosser wrote, the Mich. Masons' Mutual Benefit Association held its annual meeting and elected Bro. Bailey, of South Haven, President. The Association is said to be in a healthful condition, and working to the satisfaction of all concerned.

THE IRON-WORKER AND KING SOLOMON.—The most magnificent Masonic engraving of the age. A large, first-class Masonic steel engraving, 24 by 32 inches, illustrating a tradition of one of the most remarkable scenes, in connection with its builders, in the erection of the great Temple at Jerusalem. The subject of this beautiful work of art is of special interest to the Masonic Fraternity, as relating to the work of their ancient brethren; for it presents to the eye, in brilliant array, almost living and moving, over 150 figures, as though an incident of the present hour—an event which transpired nearly three thousand years ago. Every Mason should have one. It is an elegant wall decoration for parlor or drawing-room; and no Lodge should be without one in its hall. Sold only by subscription. Agents wanted in every Lodge, Chapter, etc., to whom the most liberal inducements are offered. Send for circular and confidential terms to W. W. Bostwick & Co., publishers, 177 and 179 West Fourth street, Cincinnati, Ohio.

THE MICHIGAN FREEMASON.

VOL. VII.—JUNE, A. L. 5876.—NO. VIII.

TIMELY SUGGESTIONS.

We commend the following very timely and practical suggestions of P. G. M. Griswold, of Minn., to our readers. They are well adapted to all Masonic Jurisdictions, and show the adaptability of their author to preside in the Grand East. His address to the members of his Grand Lodge is a straightforward, business-like document, every sentence of which is pertinent. We have heard well of the Craft in Minnesota, and glad, indeed, should we be to visit that thriving and healthful State during the coming summer, and if we should do so, glad should we be to take Bro. Griswold by the hand.—ED.

SPOILING MATERIAL.

When good material is put in your hands, see that it is not spoiled by bungling workmen. It is often said, and with much truth, the first impressions are the most lasting. Nowhere do we see this more fully exemplified than in Masonry. The impressions made upon the mind of the candidate, as from time to time he receives Masonic Light, will go with him through all his Masonic life, and will do more to make of him a good worker and a devoted Mason, or the opposite, than, perhaps, all other influences combined. Masonry has a ritual, than which there are none more beautiful; and when properly rendered, it is capable of exerting a powerful influence, and making deep impressions for good. But he does not render it properly who simply learns the words, and is blind to the important thoughts they are intended to convey, or who says his part in a hum-drum or a light, flippant way. What every one should do, from the Steward to the Worshipful Master, is to study his part until he not only has words but ideas, and drinks in so deeply the spirit of every utterance that he can throw his whole soul into the work of the hour. But how often do the workers in our Lodges go

through with our ritual as though they wished to see how meaningless they could make it; and if, perchance, any of its inherent beauties and solemn truths do, in spite of the wretched rendering, make deep impressions and inspire noble resolves, at the close by the light and jocular manner in which they refer to what has passed, they seem to try to dispel all serious impressions, and give the newly admitted brother to understand that what has just transpired is nothing more than a very fine play.

How often have I sat by in misery while degrees were being conferred, because our ritual was really being murdered by the bungling manner in which it was given, and when, afterwards, I learned that the candidate had not failed to see anything attractive, but had gone away feeling that he had been made the victim of a huge sell, I did not wonder. Frequently from good material thus spoiled is recruited the vast army of non-affiliates. Brethren, see to it that you do not by the manner of your work turn that which in itself is beautiful and grand into a miserable farce.

MAKING LODGE MEETINGS ATTRACTIVE.

Make your Lodge meetings attractive and interesting. There are many who think that the only meetings worthy of their attention, and which will afford anything of interest, are those in which there is what is technically called *work* to be done; or in other words, degrees to be conferred. You meet a brother on the street and inquire, "Will you be at Lodge to-night?" "Well," he replies, "I hardly know. Is there any work on hand?" "Yes," you say, "the Third degree is to be conferred." "Oh, is it? Well, I think I must try and be there." But if you tell him there is nothing on hand but the regular routine of Lodge business, you will often hear the reply: "Well, I should like much to be with you, but the fact is that I am so very busy that I do not see how I can spare the time." Now, it is possible to revolutionize this whole matter; and by pursuing the proper course, make our ordinary communications—those in which degrees are not to be conferred—the most interesting and attractive of all. In order to do this, study to introduce variety into the exercises of the Lodge. Cling to your ritual and to your regular routine of business, but do not rest satisfied with these. So arrange as to give plenty of time for other matters. The most beautiful ceremonies, when gone through with night after night, again and again, with nothing introduced or added to give variety, will, in time, become most terribly monotonous, and cease to afford either interest or instruction. Stop ever and anon, and enlarge upon the teachings of our ritual, and thus bring its beauties more prominently to view, and write its truths more indelibly upon the mind and heart. Do not attempt to do too much in one evening and thus unduly prolong your sessions until the brethren are wearied, and the good wife

at home loses her patience as she sits up until the small hours of the night, awaiting your return, and you, by virtue of your late hours, become unfitted for the labors of the following day. Let the most of your degree work be done at special communications, and thus avoid the necessity of prolonged sessions, and obtain more time at your regular for other matters. Nothing will more effectually deplete our ranks, kill all the interest in our meetings, and embitter the folks at home, than by pursuing the course against which we warn you. Again, banish all buckram and starch from your midst. While you guard against frivolity and strive to maintain among the brethren a true Masonic dignity, aim at the same time to draw out and cultivate the spirit of free and easy interchange of opinions, introduce and allow to be introduced any and all topics that can consistently be discussed in a Lodge room. Occasionally bring forward themes, the consideration of which will require Masonic research, and thus put our brethren upon a course of Masonic reading that will eventually cause them to become well instructed in the philosophy, jurisprudence and history of our Order; and make of them intelligent, zealous, devoted Masons, and inspire them with an earnest love for the fraternity and the whole human family. How many Masons there are who are hardly aware that Masonry has any literature at all beyond the Monitor and a few straggling periodicals; whereas it counts its volumes by the thousand, and sends forth to the world its periodicals in which talent and ability are evinced inferior to none. Masons need these books and periodicals, and no better work can be done for the fraternity than to send them out broadcast. Every organization is liable to abuse from its enemies just in proportion to the ignorance of its members. We need more reading Masons. In these days, when in many places we are bitterly and persistently assailed, it stands us in hand to be well informed with reference to everything pertaining to the Order. We are blessed with vast numbers who are intelligent, reading, thinking men, and yet, while conversant with almost every other subject, they are not intelligent in Masonry. When a brother has taken all the degrees, when he has become so thoroughly acquainted with the ritual that he has every word at his tongue's end, so far is he from being a well-instructed Mason that he has but simply learned the Masonic alphabet; he is only placed upon good vantage ground for entering upon a course of Masonic research that will amply reward him for all the labor he may bestow. Let us keep these facts constantly before the brethren, and thus spur them up to greater diligence in their efforts for more and further Masonic light.

Cultivate the social element. Cherish well the amities of life. Ever and anon "call from labor to refreshment," and throw open your doors and invite your wives, sisters, and daughters to participate with you in the enjoyment of the hour; and thus render yourselves stronger

for life's duties, and develope in your homes a love for our institution. That much may be done by way of giving interest to our Lodge meetings, by attention to some of the above mentioned items, is not with me a mere matter of theory. Time and again have I seen the course marked out tried in whole or in part, and the most invariable result has been a constant and full attendance; and at no meetings was there a greater interest manifested than at the ordinary communication of the Lodge, when there was no degree work to be done.

We have all subscribed to Temperance as one of the "cardinal virtues," "as a virtue which should be the constant practice of every Mason." It is not my purpose here to put upon this what many among us might deem a forced construction. Masons differ, and they differ honestly, in their interpretations of temperance, up to a certain point; and yet whether, with myself, you conclude that it should mean total abstinence from all that can intoxicate, or whether you take a different view, yet all must admit that it constitutes a total prohibition of drunkenness, and that no drunkard can be a good Mason. We find the case so forcibly and truly put by M. W. Charles C. Clark, of North Carolina, that we feel we can do no better than to give you his words. He says: "Profanity and drunkenness should surely come within the prohibition of Masonic authority, since they offend against every rule of gentlemanly propriety and decorum. And to be a Mason certainly cannot mean not to be a gentleman. Habits which deaden the moral sensibilities, blunt the moral perceptions, and debauch all the moral faculties, should be forced to yield unconditionally to the mandates of an institution which teaches the "Holy Bible to be the rule and guide of faith, and that all actions should be squared by the square of morality."

* * * * * A profane Mason is a palpable contradiction. A drunken Mason is a vile slander upon our cherished institution. Let us see to it that he who wears the lambskin, the emblem of innocence, does not daub its spotless folds with the filth of the mouth or the mud of the gutter; but that he shall preserve it pure and without spot, the badge of a Mason who reverences his God, and unlike the brute gives not loose reins to the base propensities of his nature."

BUT HOW TREAT AN ERRING BROTHER?

We all, no doubt, would say that those who wantonly set aside the moral law, who are not striving in some sense to "square their lives by the square of virtue," should not in the first place be admitted to our ranks; but what if we sometimes find them already there? or what if some brother, who for a time walked in the path of rectitude, under some severe temptation gives way and is swept by the strong current into the whirlpool of vice? What course shall be pursued then? As we see him gradually swerving from the path of right, "will we whisper good counsel into his ear, and in the most tender manner remind him

of his faults, and endeavor to aid his reformation?" or will you pass him by in silence, shake our heads suspiciously when his name is mentioned, and only say to others what we should say to him? As we see him tottering to his final fall, will we stretch forth our hands to assist and support, or only to give the final blow that shall hopelessly crush him to the ground? Shall we, with hearts of pity and compassion remember mercy, or shall we hasten to inflict the extreme penalty of the law—to publicly disgrace him by summarily driving him from our midst? *Brethren, which of these courses did we solemnly agree to pursue?* I need not wait your answer.

My observation teaches me that those who are most lax in their views with reference to who should be admitted to our mysteries, who would open the door of the Lodge room the widest to any who may wish to enter, are usually the first to use harsh measures in the treatment of the erring, to turn upon a fallen brother and by their merciless contempt to hasten him to his final ruin. If we would only watch in our brethren the very beginnings of vice, and when they are only in the outer circles of the maelstrom hasten to give them "due and timely notice that they might ward off all approaching danger," how many might we thus save who otherwise will soon be hopelessly engulfed; how many might thus be kept from falling altogether. A member of a certain Lodge had become an incorrigible drunkard. Charges were preferred against him; he was tried and expelled. As, after his expulsion, he walked out of the Lodge into the Tyler's room, he said to the brethren, "Well, boys, if I had only received half as much good advice when I was learning to drink whisky as you have given me to-night, I might have been a different man." Brethren, if the point of this sad story belongs to any of us let there be no hesitation in receiving it. There will come a period in the history of most Lodges when extreme measures must and should be used; then let there be no hesitation in the prompt and faithful administration of justice. But this time should never come until every other honorable expedient has been frequently and persistently tried, but to no purpose.

In closing let me call attention to the solemn fact that while laboring here or elsewhere as Masons we are not doing simply the work of an hour. Whether we will or not our deeds must live after us. We are daily setting in motion trains of influences that are never to cease. We are engaged in building a moral superstructure that at last must undergo the rigid scrutiny of the "Grand Architect of the Universe." In the light of these facts how important becomes the work of every hour. Brethren, let us build worthily, build faithfully, build well.

THE first Masonic Hall in America was erected in Philadelphia in 1754, on Lodge Alley, above Second street.

MASONIC DIVINITY.

The science of divine things—that unfolds the character of the government of God in relation to man, in his morals, duties, and relationships, is a prominent portion of Masonic study.

In the ancient charges of the Craft we are taught that “a Mason is obliged by his tenure to obey the moral law, and if he rightly understand the art, he will never be a stupid atheist, nor an irreligious libertine. In ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was. Yet it is now thought to be more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves—that is to be *good men and true*, or men of honor or honesty, by whatever denominations or persuasions they may be distinguished—whereby Masonry becomes the *centre of union*, and the means of conciliating *true friendship* among persons that must have remained at a perpetual distance.”

This much Masonry professes as a fraternal society, holding to the faith that all men are known by their spirit and their deeds, no matter what they believe.

In this respect it differs from all other societies of a moral order, and maintains its ancient prestige and unity, with a mystic success which commands the reverence and respect of all good men.

In its devotions to God, it guards with solemnity the name as well as the laws of the Great Supreme Ruler, and as He is infinitely above them in life and power and happiness, they worship Him in serving their fellow men. Hence Masonry is eminently humanitarian in its practical faith, instead of being sectional or dogmatic in doubtful and speculative theologies.

It is too simple in its organism to yield to the false philosophy, that belief in any dogmas is essential to moral goodness. It believes that God is good because his nature is good—that He, as the father of creation, is neither selfish nor arrogant—that He lives for the benefit and blessing of all his creatures, and that his example should be the guide of our practice in all relationships, in all duties, in all love and in all charity.

With Masonry there are never any controversies with the churches, or with any other societies. What they teach or believe it concedes to be right, and if they are bigoted or intolerant the conservative spirit of Masonry will not quarrel with them, for this would only dishonor the Craft, and sooner or later bring Masonry into contempt.

The charge is often made by ignorant and fanatical people, that Masonry is an anti-christian society, because it does not embrace the faith of Christ as the churches do. True, it does not, in the theories of

their theological speculations—but in the practical philosophy of a broad humanity it teaches *truth* and *charity*, as the governing attributes of the divine will among all men.

In these respects it has made a record along down the line of ages, which any church might be proud of, and which any society may well imitate.

Masonry has never planted infidelity in the face of the Supreme Deity—nor has it ever endeavored to pluck a single star from the diadem of Christ the great teacher, for the *truth* of the one and the *charity* of the other have long been demonstrated as cardinal among Masonic landmarks. Masonry has never made a dissevering creed of theologies for its members, as it embraces the whole brotherhood of man in the circle of its humanities. It could not stultify itself in its eminent catholicity by adopting any speculative doctrines which would exclude from its fraternity good men of any faith or of any religion. Antagonistic to no creed of religion, and conservative toward all the different biases of religious connections, it rejects no man from its fraternal bodies who is of good report and comes well recommended, no matter what may be his creed, his church, his politics, or his lawful business.

"Well, but," says one, "Masonry is not a christian institution. It does not teach the christian divinity. It does not hold to the necessity of a change of heart—the new birth." To all such casuists we respond—that Masonry does not profess to be a church at all. It is no theological seminary, nor is it a dogmatic school or speculative or prescriptive fanaticism. It is simply an ancient fraternity of good men, of honorable men, of honest men, who have taken for their motto, "Brotherly love, Relief and Truth." Their aim is to fear God and to keep his commandments. Is this not enough? Is their relationship to society inconsistent because they have no dogmas, and deal in no proscriptions? They make no controversy how, or where, or when, a man puts off the old man and becomes a new creature, which he is apt to do if he studies and imbibes the philosophy and spirit of Masonry. At least they know that this is the legitimate tendency of the organization, and there is no man who is acquainted with the body but will admit that the standard of morals and of respectability among them will compare well with the best citizens of the country in every particular.—*H. in Masonic Advocate.*

Do Masons read? Some of them do, and are diligent in the way of securing Masonic books and journals. The *Keystone* tells of a Bre. Bower—wonder if it can be the same Bower who figured in our Masonic story?—of Keokuk, Iowa, who has in his Masonic library 3,000 volumes, and is still adding to it as opportunity offers.

THE GLORY AND THE SHAME OF MASONRY.

ALBERT G. MACKEY, M. D.

The December number of the *New England Freemason* comes to us with the valedictory announcement of the editor that with that number the publication of the magazine will cease. During the past year it has "about paid its cost." This is consoling. Most Masonic journals die in debt. It is, of course, a matter of little importance to the Fraternity whom he has striven to interest, that there has been no return to the editor for his labor.

The news of the extinction of another Masonic periodical, mortifies but does not surprise us. Here was a magazine, which for scholarly ability had not its superior in the world, a magazine which was constantly, by its able articles, throwing light on the history and philosophy of Masonry—which must necessarily have elevated the intellectual character of its readers—brought to a sudden conclusion, simply for the want of adequate patronage.

And almost the same mail which brings us this sad announcement, brings also the last transactions of the Grand Lodge of Massachusetts, which inform us that there are more than twenty-five thousand Master Masons in that jurisdiction. A quarter of that number would, as subscribers, have given permanence and prosperity to the *New England Freemason*. An eighth would probably have enabled it to maintain its existence, with no reward, it is true, to the editor, but the consciousness that he was doing a good work.

It is useless to attempt to conceal the fact. Freemasons make great pretensions of attachment to their Order, but that attachment does not bring to them, as a general rule, any desire to see its intellectual character elevated. They will expend liberal sums for Lodge and personal decorations, for pilgrimages and processions, but nothing for the support of Masonic literature.

Go into a Commandery, for instance, consisting of three hundred members, and say to them that it is proposed to make a pilgrimage or visit to some sister Commandery in a neighboring State, the expense of which will be to each member about fifty dollars. Call for the names of those who are willing to go, and it will not be difficult in most cases to obtain a hundred.

Go into the same Commandery and say to the members that there is a valuable magazine, full of Masonic instruction and information, which is languishing for want of patronage. Call for the names of subscribers to sustain the work and improve themselves, at an expense of three dollars, and the solicitor will be fortunate if he obtains ten subscriptions.

At the Centennial there will doubtless be magnificent displays of Lodges, Chapters, and Commanderies. Money will be expended for these displays without stint, but we would be ashamed to see a census taken and published of the number of readers of Masonic books in those crowds.

Of the six hundred thousand Masons in the United States how many are readers of Masonic books,—how many are subscribers to Masonic magazines? Would not twenty thousand be a liberal estimate?

It is fortunate for the few who do read, that there is in some minds an ardent thirst for study and an equally ardent thirst to give to the world the results of that study. Authors, of a higher order, do not write and publish that they may receive

pecuniary compensation, but because they wish the world to participate in the fruits of their labors.

It is, we repeat, fortunate for the world that this is so. If Milton, indignant at the pittance offered by the printer for his *Paradise Lost*, had thrown the manuscript into the fire, England and America would have lost forever the noblest poem of their common language.

Years may yet elapse before Masonic scholars will begin to find it irksome to write for a brotherhood who will not read. The literary history of Masonry will continue to record the rise and fall of Masonic magazines. Printers will publish and lose their money. Editors will write and lose their time and labor. But there must at last come an end to all this.

And the end will be thus : Either the intellectual character of the Craft will be elevated, and Masons will all recognize the fact that they should know something of the history and the philosophy of the Institution—or Masonic books and Masonic magazines will cease to be produced.

Then will come the dark age of Masonry to be speedily followed by its extinction. Masonic clubs still called Lodges, in deference to the past times, may continue to exist ; but Masonry as a history to be investigated, and as a philosophy to be studied, will no longer have its place. The scholars who are now engaged in the effort to cultivate and diffuse a highly elevated tone to the Institution, will, in sheer disgust, direct their studies to other and more congenial fields. Masonic literature being thus abandoned, Masonry must speedily degenerate.

The question forcibly suggests itself : Has Freemasonry a literature peculiar to itself ? If it has, then certainly it is worthy of cultivation. If it has not, then just as certainly, its claim to be anything more than a social and beneficial club, is a sham and a delusion.

But there can be no doubt that Freemasonry has such a literature—a literature extensive, interesting, and worthy of cultivation. Forty years ago, the venerable Oliver said :

“Speculative Masonry embraces a wide range of human science ; but its elements are circumscribed within a compass which is attainable by every brother who possesses moderate abilities and common industry. Its evidence, doctrines and traditions are within his reach ; and without a competent knowledge of these leading principles—which form the horn-book of Masonry—he will stumble at the threshold, and never attain a right understanding of the design or utility of the Order ; although his initiation may have been regular and the landmarks carefully and correctly communicated.”

In this brief paragraph the learned author—himself one of the most distinguished fathers of Masonic literature—has placed the whole question within the compass of a nutshell.

Freemasonry, or as it is more scientifically called, Speculative Masonry, has an extensive literature—extensive because it “embraces a wide range of human science.”

And yet, the elements of this literature are of such a nature that any intelligent Mason can master them. They do not require, like a learned profession, an exclusive and devoted study. “Moderate abilities and common industry” are sufficient for their attainment.

These elements consist, we are told, of “the evidences, doctrines and traditions”

of the Order. What Mason is there who would not desire to know something of these important subjects? The evidences furnish the material for the defense of the Order from the attacks and calumnies of its opponents—the doctrines supply a knowledge of its ethics and its philosophy as a humanitarian association—while the traditions contain an ample store of all the interesting myths and legends on which its ritual is founded, and as well much historical information on the origin and progress of the Institution.

Now all this information may be obtained from the works on Freemasonry that have been published in the last one hundred and fifty years in the languages of England, of France, and of Germany. But few Masons have the time or the means, if they have the inclination, to amass Masonic libraries and to devote themselves to an exhaustive study of the volumes which have issued from the Masonic press.

There are some few scholars who have done this, and they have been rewarded for their labors, less by the patronage of many readers than by the internal satisfaction which is always derived from the acquisition of knowledge. The great body of the Fraternity cannot be expected to be scholars.

Yet they should know something of the Order of which they are members—something more than its mere methods of recognition. They should be familiar, at least, with what Oliver calls “the horn-book of Masonry.”

Now, the general and elementary familiarity with the character, the object, and the history of the Institution, may be obtained by any one of moderate means and abilities, with no appreciable loss of time by the perusal of some first-class Masonic magazine.

In the article of Dr. Oliver, which we have already cited, he attributes the eager curiosity respecting the science of Freemasonry which then prevailed in England, and its influence on the morals of society, to the circulation of the *Freemasons' Quarterly Review*, a work commenced in 1834, and which continued for nearly thirty years, to diffuse important instruction among the English Craft.

This work was followed in this country by many magazines, none of which were its equals in the tone of literary excellence. And it cannot be denied that if the Craft of America, at this day, are more intelligent, are better acquainted with the principles of the Institution, and more capable of appreciating its true character, than were their predecessors half a century ago, the fact is to be almost solely attributed to the elevating influences exerted by the Masonic press.

To the editors of Masonic journals in this country the Craft are indebted for the elevated position that Speculative Masonry has attained. To these editors they are indebted for almost all that they know of Masonic literature or science, or jurisprudence or history. The debt has never been adequately paid. The editors have diffused light and the Craft have received it, but very few have thought of the duty of replenishing with oil the lamp which gives the light. The editor gets cold commendation, but no increasing subscription list. *Virtus laudatur et alget*. Virtue is praised, says the Roman poet, and it freezes.

Those who write for the improvement and instruction of the Masonic public get no substantial reward for their labor, and one by one, disheartened and disgusted, they abandon the vineyard which produces fruit for others but none for themselves.

Now this is the glory and the shame of Masonry.

It is its glory that it has a noble literature, whose tendencies are all of the most

elevating nature, and that there are scholars who labor incessantly, "without hope of fee or reward," to disseminate this literature among these brethren.

It is its shame that not one Mason in ten reads a Masonic book or subscribes to a Masonic journal; that there are so many who are content to expend their money on Masonic degrees and Masonic jewels, but not a cent on Masonic education.

The result is that Masonic magazines, which are the sources of Masonic knowledge, are established, languish for a few years, or perhaps months only, and "languish, die." The indifference of the Craft puts out the light, and then they contentedly live on in ignorance.

If the Masons of Massachusetts did not actually kill the *New England Freemason*, they suffered it to die for want of their patronage. To them we commend the words of Milton:

"As good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself."

We say in conclusion, that there is a practical feature in this question of the treatment of Masonic journalism that must be met and fairly considered.

It is admitted that to Masonic journals are the Craft mainly indebted for the elevated position that the Order now maintains, as a system of philosophy. Then it follows, that without these journals, that elevated position cannot be long maintained.

Now let it be remembered that authors, however unselfish they may desire to be, are, after all, only men. But men fight with the hope of victory,—they labor only with the expectation of reward.

When, then, the conductors of Masonic journals find defeat on every attempt to diffuse information, and loss accruing for all their work, the time must inevitably come when competent writers will withdraw from the field of Masonic literature.

When the sun withdraws from the sky, there is darkness over the earth. Let the Mason who looks with apathy upon the death, year by year, of Masonic journals, from the want of patronage, reflect what must be the result upon the Order when the last too trusting scholar shall weary of the struggle against the tide of ignorance and indifference, and when Masonic journalism shall cease to exist.

A widely extended association without an organ—six hundred thousand disciples without a teacher! To contend after that, that there is anything in Speculative Masonry worthy of the attention of intelligent men, will be absurd.

Then indeed will we see the real glory and shame of Freemasonry. A noble, scientific institution,—an unequaled system of moral philosophy and practical ethics, degraded to the level of a social club by the unwillingness of its own members to maintain its true character.

It is the solemn duty of every Mason to magnify the glory and to extinguish the shame.—*Voice of Masonry*.

THE first Public Library in America was established by Bro. Benjamin Franklin, in Philadelphia, in 1731.

THE first Provincial Grand Lodge in America, was the Provincial Grand Lodge of Pennsylvania, which met at the Tun Tavern, Water Street, Philadelphia, on St. John the Baptist's Day, June 24, 1732, when Bro. William Allen was chosen Grand Master of the Province of Pennsylvania.

THE EYE QUESTION.

It will be remembered that P. G. Master Durand made the following decision: "The loss of one eye, the other being sound, does not render the petitioner disqualified." This decision was referred to the Standing Committee on Masonic Jurisprudence, who reported adversely, which report was adopted. We give the report as follows.—ED.

This question, your committee consider has, heretofore, been settled by this Grand Body. In 1872 this same question was submitted to the Grand Lodge by Grand Master Champlin, who decided that a man totally blind in one eye, the other being good, was physically disqualified from being made a Mason. (Proceedings of the Grand Lodge, 1872, page 21.) The Committee on Masonic Jurisprudence, consisting of Brothers Hugh McCurdy, Bela Cogshall, and J. B. Tomlinson, reported to the Grand Lodge that this proposition was sound Masonic law, and recommended that it be approved, which was done. (Proceedings of 1872, p. 82.)

It may be contended that section 1 of article 13, of the Grand Lodge Regulations, adopted January 16, 1873, repealed the action of the Grand Lodge of 1872. Section 1, article 13, reads as follows: "No Lodge shall initiate, pass or raise a candidate who lacks any of the qualifications required of him by ancient usage and by a Master Mason's obligation; neither shall a Lodge confer any degree upon a candidate who is physically incapable of receiving and communicating, Masonically and perfectly, all that is required by the ritual and work of the several degrees."

We are of the opinion and firmly believe that no Mason will dispute the proposition, that the action of the Grand Lodge, in 1872, was in perfect harmony with, and in obedience to the requirements of section 4, of the Ancient Charges, which is as follows: "Only candidates may know that no Master should take an Apprentice unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the Art of serving his Master's Lord, and of being made a Brother, and then a Fellow-Craft in due Time," etc.

When the present Constitution of the Grand Lodge, and the Grand Lodge Regulations were adopted, it was neither the design or intention of this Grand Body to alter, change, infringe upon or in any way modify or impair the Ancient Charges and Landmarks of Freemasonry; but, upon the contrary, to preserve them intact, and to make the Constitution and Regulations in accordance with the Ancient Charges and Landmarks, and subordinate thereto.

That the whole scope, aim and purpose of the Grand Lodge was not to interfere with the Ancient Charges and Landmarks is clearly manifest in its Constitution and Regulations.

Article 8, section 1, of the Grand Lodge Constitution, is as follows: "This Grand Lodge, subject to this Constitution and the Ancient Landmarks, is the only source of authority in all matters pertaining to Ancient Craft Masonry within the State of Michigan." Again, the second subdivision of article 2, of the Grand Lodge Regulations states "that a Lodge by virtue of its inherent rights, as defined by Ancient Landmarks and recognized by this Grand Lodge, has the power," etc.; stating specifically what the inherent rights of a Lodge are, and closing the enumeration of the powers with the strict injunction and solemn warning: "Provided, always, that the old Landmarks be carefully preserved thereby."

Your Committee are well aware that the Landmark, in regard to physical qualifications of candidates, has been infringed upon by a few Grand Bodies. In one instance, a man was made a mason who had lost one arm, and in another where the man was blind; in the latter case how faithfully the *heart must conceive* and longingly the eye must wish to behold the beauties of Freemasonry!

These extreme innovations cannot fail to impress us, nor can we refrain from asking the question,—when you once commence to make innovations where will they end? It is gratifying, however, to find that nearly all Grand Bodies are right upon the physical qualifications now under consideration. The Gothic Constitutions, adopted at York in 926, declare “a candidate must be without blemish, and have the full and proper use of his limbs; for a maimed man can do the Craft no good.”

The Grand Lodge of South Carolina, in 1807, requires every person desiring admission to be upright in body, not deformed or dismembered at the time of making. In 1848, the Grand Lodge of Georgia resolved, that “the conviction has been forced upon our minds, even against our wills, that we depart from the ancient Landmarks and usages of Masonry whenever we admit an individual wanting in any of the human senses, or who is in any particular maimed or deformed.” The Grand Lodge of Indiana, in 1846, in substance declared that candidates must be perfect men in body and mind. The Grand Lodge of Maryland did substantially the same thing in 1848; and the Grand Lodge of Florida is also in line on this subject.

The Grand Lodge of Wisconsin, in 1861, decided that a candidate blind of one eye is not qualified to be made a Mason, and at its last session, in June, 1875, it re-affirmed this principle. (Proceedings of 1875, page 18.) The Committee on Jurisprudence (page 191) reported: “The Landmark as to physical qualifications is strictly construed in this Jurisdiction.” This was confirmed by the Grand Lodge.

In 1874, the Grand Master of the Grand Lodge of Colorado decided “that a person who had lost an eye should not be received to the first degree, and his petition should not be presented.” (Proceedings 1874, page 10.) For some reason the Committee on Jurisprudence was required to report at the next annual session.

The Grand Lodge of Idaho, in 1873, decided that “a person blind in one eye cannot be made a Mason.” In 1874, the Grand Lodge of Alabama decided that “the candidate must be whole and sound, not deformed or dismembered.” (Proceedings of 1874, page 14.)

In 1872, the Grand Lodge of California had this question squarely before it, in this form: “Is a man who has lost an eye qualified to receive the degrees of Masonry, he being otherwise qualified.” And the Grand Lodge then decided that such a person is not qualified. The same question again came up in that body in 1874, when the Grand Lodge re-affirmed its former decision. (Proceedings of Grand Lodge, 1872, p. 555; 1874, p. 585.)

The Grand Lodge of Kansas, in 1874, has also decided the question in this form: “The rule requiring a candidate for the mysteries of Masonry to be whole and sound as a man, ought to be applied not only to the external but as well to the internal members and organs of the body, and to every part of the physical system, including every permanent or long standing derangement of the muscular or nervous system, or disease.” (Page 89, proceedings 1875.)

In 1823, the Grand Lodge of Missouri defined its position upon this Landmark in no vague and uncertain terms, but declared that candidates shall be “sound in mind and all their members.” No departure has ever been made from this rule by the

Grand Lodge of Missouri; however, this eye question came up before the Grand Master for decision in 1875, and he decided that "a petition for the degrees should not be received from a person who has lost the use of one eye," (proceedings of 1875, p. 11,) which was confirmed by the Grand Lodge (p. 65).

Your Committee have endeavored to set forth fully before the Grand Lodge, all the light which they could obtain, having a bearing upon this subject; so that this important question can be decided properly, and in accordance with rulings and decisions based upon the Ancient Landmark, in regard to the physical qualifications of candidates; and we are gratified to find that such uniformity of decisions prevails among nearly all of our Sister Grand Jurisdictions upon this subject, and the disposition shown not to remove or infringe upon the Ancient Landmarks. We believe the decision made upon this question by this Grand Body, in 1872, was correct, and is now.

There is no safety in innovation anywhere in our system. Make but one, and you will soon make another, more dangerous than the first; and the beauty and symmetry of our Temple will soon become the confusion of Babel, and instead of our Order being cosmopolitan it would soon be provincial, and be shorn of its strength, rank and glory. There would soon be such confusion of tongues, deformity and irregularity of material, as would destroy its efficiency and universality. Touch not a single block, remove not an ancient Landmark, but transmit to posterity, unimpaired, the sacred tenets of our Order.

Your committee, therefore, recommend that this decision of the Grand Master be not confirmed, and that the decision of this Grand Lodge of 1872, be, and the same is hereby re-affirmed and established.

HUGH MCCURDY,
JOHN W. CHAMPLIN,
A. T. METCALF.

January 25, 1876.

FREEMASONRY AND ODD FELLOWSHIP.

BY TAL. P. SHAFFNER, LL. D.

Persons not members of the Masonic and Odd Fellows' associations on account of certain exterior displays, are inclined to think that the two institutions are one and the same. Some forty-five years ago, when the Morgan excitement prevailed so extensively throughout the Eastern and Northern States, Odd Fellowship came under the general censure of the Anti-Masonic hallucination. It was even alleged that as there could not be Masonic popularity, the members had meetings under the eccentric title of Odd Fellowship. There certainly is not much euphony in the name, and that fact encouraged the belief that it was only Freemasonry under disguise. It must be remembered that the Anti-Masonic excitement, for a few years after the disappearance of William Morgan, in 1827, never has been equaled by any other that has transpired in this country. The greater part of the northern and eastern States were in a chaotic condition, and a man did not dare to acknowledge that he adhered to the Fraternity in many parts of

those States. In the west, and particularly in Kentucky, there was but little interest in that commotion. The sober second thought produced an opposition of the people against this turbulent element, who united in electing all the officers of the National and State governments. William A. Seward, Thaddeus Stevens and many other men, since then of great political position, arose into notice and distinction through their efforts as Anti-Masons. William Wirt was the Anti-Masonic candidate for President in 1832: he received a large popular vote, and was the electoral choice of Vermont.

The legitimate Mason, particularly of the south-west, did not care to have the honor of this institution of great antiquity brought to the level of a "Proposition of Harmony" club, particularly one bearing such an unmeaning, unpoetic and ludicrous name as Odd Fellows. Besides this, there was an exterior demonstration by the Odd Fellows, such as the wearing of aprons, (an apparel not of the least necessity,) which placed this Order, very naturally to the Anti-Mason, under the suspicion that it was the old institution in disguise, as bastard Masonry. These suspicions were undoubtedly well-founded, and it was only the man who belonged to both institutions that knew better. I remember perfectly well when I became a Mason, in Louisville, some thirty-five years ago, there were some grave doubts of my ability to obtain the higher degrees, as it had been ascertained that I was an Odd Fellow; but since that time a marked change has taken place in the Masonic as well as the public mind.

Nothing did more to do away with the Anti-Masonic excitement than the spread of Odd Fellowship. The objections to Masonry had become narrowed down to its being a secret institution. The grand results experienced by suffering humanity, the glad tidings of relief given to thousands of poor widows, and the fatherly care given to helpless orphans throughout the dominions of the Order, dispelled even the force of that last and most senseless objection.

Yet among Masons there continued, to some extent, a prejudice against our Order. They could not appreciate the virtues of an institution that resembled externally, in some respects, their own Fraternity. The wearing of the apron by Odd Fellows, which is really Masonic apparel, and a proper symbol of that institution, is an unmeaning and useless caprice, and there is nothing in the ritual of the Order requiring it, or even excusing its use, other than the abstract order adopting it, I indulge in the hope of seeing it entirely dispensed with ere long. Its use is now limited to the initiatory degree.

An unwise disposition to make a display has recently been adopted by the Grand Lodge of the United States sitting at Atlanta, in practically introducing the uniform of the Knights Templars, a Christian Order founded A. D. 1118. As we assume to be organized after the old

patriarch age, how ridiculous we must appear to the educated man, attired in cocked hat, waving plume and dress sword! It also mingles the costume of the Knights of Malta (a military Order established A. D. 1099) with those of the Templars founded by Baldwin II, King of Jerusalem. What would the old patrons of our encampment or higher degrees,—Abraham, Isaac, and Jacob—say, if they could be on earth and have a "battalion" of Patriarchs appear in front of their tent?

Freemasonry is founded on the system of Operative Masonry. Its leading implements, such as the twenty-four inch gauge, trowel, square, compass, level, plumb and all others commonly used by the building artisan, are wholly unknown in Odd Fellowship. There is no reference to them in the degrees or in any of the ceremonies, nor is there any reference to the building of King Solomon's Temple.

King Solomon is the great patron and founder of the Masonic Fraternity, and Moses is the parent of Odd Fellowship, and many of our ceremonies are based upon the sacred works of that great lawgiver.

An important branch of the Order refers to the covenants made by the Lord to man, and how he prolonged animal creation from the antediluvian to the present age. Another specialty of ritualistic Odd Fellowship elucidates the passions of King Saul and the abiding and brotherly affection that existed between Jonathan and David, and in what manner the former communicated to the latter some very important information, and how the artillery of that epoch was brought into action, which evidently gave to Israel one of its greatest sovereigns.

With this verbal explanation, the Mason can readily understand that in reality there exists nothing in common between the two associations.

The subordinate degrees of Odd Fellowship are based upon Bible history; but they in no case touch the parts belonging to Masonry as a system; and the Patriarchal degrees are founded upon historic incidents in the Bible applied to their general adaptation to the wants of men, having in view the inculcation of principles that are calculated to make men philanthropic and humane.

Besides the actual difference between the two institutions as systems, with respect to ritualism, there is no organic difference which makes them respectively distinctive. Masonry is founded upon the problems of artisanship. Its ritual teaches the erection of buildings of different orders of architecture, and shows the strength of arches, pillars, and structural parts. It explains the philosophy of the sciences—such as geometry, astronomy and geography—also the force of the five senses and the construction of language. Its symbolic illustration is based upon the original construction and the rebuilding of King Solomon's temple at Jerusalem, and where the materials were obtained and how taken by sea to Joppa and thence to the temple. The Odd Fellow

can comprehend from the preceding that there is nothing in this institution that refers to these distinctive features of Masonry. There are a few symbols that are similar—but they in like manner are common to all societies—such as the lamb as an emblem of innocence, the scythe and the hour-glass as emblems of time; the emblems of mortality; the scales of justice; and many others of common usage in societies, and among people of all ages. But these symbols are mere moral monitors and do not form the distinctive features of either of the two organizations.

Besides the dissimilarity of their ritualistic systems, there is an organic difference, which I will now proceed to explain.

Odd Fellowship is a life and health insurance society. According to law, if a member has paid his weekly dues or premium, he is entitled, in case of sickness to (say for example) the sum of five dollars per week; this is according to the health policy. If he dies, the widow is paid fifty dollars, which is his life policy. If his wife dies, he is paid twenty dollars as a branch of his life policy. If he leaves orphans they are to be reared and educated from the fund raised by a percentage from the premiums. These conditions are fixed by the laws of the Order, and a Lodge cannot exist without strictly adhering to them. These specific monetary rights belong to the member, and neither he nor the Lodge can sever or negate that fundamental law of the Order.

There is a general fund of the Lodge that may be appropriated by a vote, if it is to be used for purposes within the scope of the Order, and large sums are annually paid for distressed brethren and charitable purposes. Such are the organic workings of Odd Fellowship. In Masonry there are no such laws, nor is the system based on such an operation of law—and although it is a charitable institution and takes care of the worthy distressed brother, his widow and his orphans, yet such proceedings are wholly voluntary.

I have thus spoken, because, impressed with the belief that there is no man of either institution who might, with more propriety, describe to you the characteristics of the two brotherhoods, than myself—being in affiliation with both societies for more than a third of a century, and having taken all the degrees conferred by each, so far back in the past that there are few brothers now living, in either society, who then assisted at the ceremonies necessarily used upon such occasions. It will soon be thirty-five years since I received the last and highest degree of Odd Fellowship. Having been honored by holding many offices in the Order, including that of Grand Representative in the Grand Lodge of the United States in 1845, when the whole system of lectures and dramatic rituals was revised and practically changed, placed me in unusually favorable positions to fully understand the characteristics and workings of Odd Fellowship. In Masonry I received

all the York Rite degrees upwards of thirty years ago, and the Scotch Rite degrees nearly a quarter of a century since, except the last degree, known as the 33d, which was awarded me as an honor some ten years since. Besides these privileges, I have familiarized myself with the institutions on both hemispheres, and have proudly floated the banners of each in the desolate regions of the far and frigid north, and slept beneath their folds on ice of unknown depth and, for aught known, as old as the earth's crust, not knowing that I should ever awake again—thus laying myself out in them as my last and final winding-sheets. This personal allusion is made to show you that there is no partiality on my part in regard to either institution, and to let you see that in practice I have loved and revered both of them, and shall ever recognize the honor that they have conferred upon me, with the keenest and most devoted sense of gratitude.

Let me indulge the hope that this retrospective view and analysis of the respective societies will be sufficient to satisfy the members of each (and the public) that there is nothing similar in them, any more than the similarity of some things common to any representative assembly or convention of the people.

MAY MASON.

JEAN GOLD.

"George, where had I better send?"

"Eh, what?"

"I do believe you have not heard one word I have said."

"Oh, yes, my dear, Ginx's baby, to go to the poor-house is the question before the house."

"Ginx's baby, indeed! George, if you will be kind enough to put that everlasting old paper down for a moment, I will be greatly obliged, for there is a question before the house in truth."

"Well, well, my dear, do not get excited, there is time enough. There, I am all attention. What is it?"

"I suppose I shall have to tell it all over again. Do you remember about a woman with a baby who came to Mrs. Adams' last fall? She gave her name as Martha Gray, and had a marriage certificate bearing the same. If you ever half-way listened to me, you might have known that she is dead and was buried yesterday. Of course Mrs. Adams can not keep the child. She would not have taken the woman in, had she not come in a storm and begged so piteously. You have probably forgotten Mrs. Adams, but she is a poor woman mother used to help; she has all she can do to take care of her own family, and something must be done with the child. It seems a shame to send it to an orphan asylum and worse to the poor-house."

"Regular little Ginx," chuckled George, "committee must be appointed immediately to look after it."

"A committee of one will do all the work, as usual," she imposingly said, as she

rose from the breakfast table, "and you do not seem to look upon it, except as a matter of fun."

"Pardon me," said her brother, a good-natured old bachelor, who was a little more apt to see the ridiculous side of things, than his younger and more energetic sister. "I hope you do not want me to make it serious, for I really cannot; you certainly do not wish me to adopt a six months' baby?"

"I am not a simpleton quite, besides, the child is two years old. But you do not seem to have heard, or remembered at least, what I have told you before, that the mother had papers showing her husband to have been a Mason. Mrs. Gray said her husband, when dying, told her to apply to the Masons for help, for they had neither kith or kin or friends in this country, and the child has not a relative nearer than a great aunt or cousin in England. While her husband could work, they lived well enough, but he had a fever and died leaving her destitute. They lived in Buffalo then, and she received aid from a charitable society; she would not go near the Masons for she had an insane idea that they would take the child from her, and, with a hope of returning to England she clung to her baby, drifting from one place to another, till she came to Mrs. Adams' door, half dead and wholly starved. It was her wish that after she died the child should be given to the Masons, and I asked you at the beginning, where, or to whom, I should send to find out about it."

"Whew," whistled George, opening his eyes comically, "here is a mix! My Anti-Masonic sister writing to a Lodge, interceding with them to adopt a baby. What is the child, a boy?"

"No, a girl."

"Oh, you ease your conscience then that she can never be an active member. Why do you not write to Harrison, he will attend to everything for you—with pleasure," he added with a sly twinkle in his eye.

"You are determined to be very disagreeable this morning," said his sister haughtily, leaving the room.

"By jingo, but she will be in a mess if she does not look out. Rica, of all persons in the world to have gotten interested in a Mason's baby; when her Anti-Masonic views nipped in the bud her own happiness. Bah! Harrison was too quick, he is not so used as I am to her impulsively ferocious way of speaking out her mind, and she generally has a mind to speak. If he had let her cool down a little, she would have listened to reason, and be won to his side, easy enough. All she needs is a little guiding, she will go just as you want her to if she feels that she has the reins in her own hands. But it was not a case for my interference, however, it will not be a bad thing for him to know that she is interested in a Mason's baby."

After this soliloquy over his cigar George St. John wrote on a slip of paper, "Mount Zion Lodge, Boston. As good a one as I know of." "It is near and is the one Hugh Harrison belongs to," he reflected as he sent the slip of paper up to his sister, and then walked leisurely down to his office, once there, forgetting the whole affair.

Rica St. John was vexed enough to have anything to do in the matter. Mrs. Adams enlisted her sympathies in behalf of the widow and child when they first came, and seeing them often only made Rica more and more anxious to help them; indeed the little girl, a brown-haired pet, had won Rica's heart completely, and its lisping "auntie" was very dear to her to hear. Martha Gray gave evidence of having belonged to a good English family. The history they gathered from her, little by little,

was sad. On a sorrowful life from early childhood, her husband's death fell the crowning sorrow. The mother-love seemed to have been crushed out, in the year of utter desolation and destitution, since he died, and, with a faith she had never had for herself, she gave her baby to Miss St. John, without a struggle, saying simply, "The Lord will provide for her."

"But the Lord leaves the providing for some one else to do," thought Rica a little bit wickedly, remembering the widow's last words, with the letter, she was having so much trouble to get written, in her hand. "I suppose we must be instruments," she added, a little more graciously, "but I wish He had picked out any other creature on the globe to have been his special instrument. I can only hope Hugh will not hear of it, that is, my part." And the letter was sent.

Ten days passed, in which various communications had been received and answered by Rica from a gentleman, Mr. Gerard, by name. Everything so far was satisfactory, arrangements were all made for the public adoption of the child by Mount Zion Lodge; its future provided for, nothing remained but to send for the child.

Rica re-read the postscript of the letter, "Can a suitable nurse be provided at S——, or shall I bring one from Boston, when I come for her on Thursday?"

To this Rica replied, "A girl that the child knows will go with her for a few months till she gets used to her strange home."

Two weeks from the day Martha Gray was laid to rest, an elderly gentleman knocked at Mrs. Adams' door, and asked for the Masonic baby.

Mrs. Adams a little frustrated by her distinguished early call, and not daring to even show up her valuable baby to a stranger without Miss St. John's consent, she sent covertly for that lady, while she kept her visitor in the front room, very much amused by her various pretexts of the baby being asleep, etc. When at last she saw Rica coming down the street she said with a courtesy, "Miss St. John is coming, sir, and I think the baby is awake now."

Baby had on her best "bib and tucker," and with rosy cheeks fresh from her morning nap, looked too sweet and innocent to be a Mason, Rica thought. Mr. Gerard's memories were of some little angel faces he had seen on canvas, and one little one, dearest of all, hid away under the daisies. He took her kindly in his arms, and she, to give him a good hug, wound her fat arms around his neck, and lisped a very delightful babyish welcome."

"What is her name?" he asked, turning to Rica.

"She has none but Baby. Her mother gave her none; she expressly wished that she should never be called after her, for fear the curse over her life should continue with the name. She did not even wish her to keep the name of Gray. It was her fancy and I suppose we ought to respect it now."

"Certainly," said Mr. Gerard, slowly. "Will you name her, then; as her nearest friend, you will be her god-mother, I suppose?"

"I, oh no, if you please, excuse me, I am an Anti-Mason," said Rica with a very deep blush as she met the earnest look he turned upon her.

"Are you, and why?" he asked innocently, playing with the baby in a manner that showed he was evidently accustomed to little ones.

"Oh, I do not know—for various reasons, I am very strong against them,"—answered Rica, hesitating over her words, conscious she was not showing any of the strong points of an enemy. But somehow this elderly, dignified, "lovely" old man, was not the one to charge upon with her petty artillery. If it had been Hugh,

sitting there instead, she would have felt no hesitation whatever. On the contrary, would have argued till both were exhausted, and then not yielded so much as she had in the first words to this gray-haired enemy.

"I hope you will not be so strong against us in the future, Miss St. John. I hardly think you consider us even now quite heathen, or you would not have turned this little one over to our keeping so readily. You are not afraid to trust her to us, are you?"

"No, certainly not," she smiled at the question.

"Then you must believe there is some good in us?"

"Yes, *some* good," she said slowly.

"But about baby's name, I have a fancy to have you name her. I want you to keep interested, you see, in the Masons."

"I am very fond of the child, and shall always be interested in her welfare. And if I must suggest a name, what do you say to May Mason? She was born in the month of May. Her mother died, and she is now adopted in May. It is an eventful month for her. It will also carry out her mother's wish in losing the name of Gray."

"May Mason, it is a very good idea and shall be carried out. I see I have only a half hour before the train leaves. Can she be ready?"

Baby was carried out to be made ready, and Mr. Gerard turned to Rica. "I am very glad to have had this meeting with you, Miss St. John, and only wish I had a longer time so that I could convert you to Masonry." She shook her head. "I know I could," he laughed, pleasantly, "and whenever you come to the city, if you will let me know, my wife and self will be very happy to call and give you full accounts of baby May."

"I shall be glad to meet you and your wife," said Rica, cordially, "and hear of baby, and—I am not afraid of being converted."

He laughed. "Do not be too sure. You have my address?"

"Yes."

Baby, or we may as well call her now, May Mason, came back ready for the journey. She had looked upon the unusual bustle about her as a sort of holiday fun, and had been very joyous, till it came to going herself. Whether the carriage frightened her, or the by-going, more serious than usual, made her feel instinctively she was leaving her old and only friends, she sobbed and cried as though her heart would break.

Miss St. John stood it as long as she could, then taking the child from the girl's arms, soothed her in a few moments. "There, pet will go with auntie, now," and so Miss St. John rode to the depot and saw them in the car. A little finesse was then used, and Miss St. John went back without any formal leave-taking with Baby May.

She had a very amusing note from Mr. Gerard a few days after, with a graphic description of their journey, and of the howling Miss Mason set up when she discovered she had been fooled away from her friends. Evidently her initiation into Masonic arms had not been on the most gentle terms. She had screamed most persistently during the baptismal rite, and had even slapped Mr. Gerard in the face when he, thinking she might favor him as the oldest friend she had there, had attempted to pacify her. On the whole, Mr. Gerard feared she had inherited her mother's dislike to the Masons, and imbibed some of her Anti-Masonic "auntie's" opinions, and for such a little rebel Miss St. John need not have minded being god-mother. He was

glad to say at the last, little May was boarded in a *good* Mason's family, and was, all considered, doing well.

Rica was much amused by his account, and yet worried. She missed the little thing greatly. She had found it pleasant to have something to love and care for that loved her back, and had felt several twinges of conscience in that she had given her up so quickly to the Masons,—not that she feared but what they would do well with her, but would the little one get the kind of love she might have given her? She might have kept her. George would not have minded it, but it was too late now, and other cares crowded the baby out of her mind for a time. Spring melted into summer, and summer into autumn. Cities were vacated by all who had means to get out of them, but the heat had found its way to the country and seashore, and nobody knew where to flee from it. Mr. and Miss St. John were at Newport, when the last mentioned received a letter, forwarded from S——, from Mr. Gerard about May. The child was ill; had been for several weeks; they had taken her into the country where they were staying, hoping the change would be all she needed, but it was not, and he felt he must write Miss St. John without more delay. The child was grieving herself to death. She kept up, now that she was sick, a constant moan for "Auntie," and the physician said if they had the least idea who the child wanted, to send for her quickly if they wished to keep her alive. He had Mrs. Adams come for a few days, thinking she might answer, and the first day May brightened and seemed better, but the second she went back to her plaintive moan, and he took the liberty of writing, knowing the interest Miss St. John had once in the little girl, and feeling sure she must be the one she cried for, to ask her if she would come and make them a visit for baby's sake, baby, who was now so dear to them all.

This was the sum of the letter Rica read.

"George," she said, a moment after, entering her brother's room, "I must go to Southport immediately. I have just received a letter from Mr. Gerard; the baby is sick and they want me. Will you find out about the trains, quick, please?"

"Southport—Gerard—baby—have you gone crazy, Rica?"

"No," she answered, coolly, "you have doubtless forgotten all about the baby I sent to the Masons last spring. I have not time to repeat the story now, so please act without knowledge, or, rather, I do not need to trouble you." She rang the bell sharply. The hall boy answered in an instant. "Go to the office, and ask when the first train leaves for Southport."

George scarcely had time to collect his wits, when the boy returned and snapped out, "5:15, due Southport, 11:55 P. M."

She had two hours, time enough to pack her trunk. When the express had whizzed out of the depot with Rica in it, George turned with a prolonged "Whew!" his favorite ejaculation, "I wonder if it was not all a trumped-up story. Hugh Harrison is coming here to-morrow."

Mr. and Mrs. Gerard welcomed cordially Miss St. John. Baby May was asleep when she arrived at midnight, but early in the morning Rica heard the little weak voice calling, "Auntie," and wondered if it really could be herself the child meant, or if it were not rather the mother, and she had forgotten the mother-name; anyway she would hasten with her dressing and find out.

The child had changed so that Rica at first almost doubted if she was the once fat, rosy-cheeked May. Thin, white, with a sickly pallor, her eyes heavy and sunken, her whole frame wasted, too weak even to hold her head up. "She looks like her dead mother," thought Rica, as, with tears in her eyes, she went towards her.

"Where is auntie's pet?" she asked in the old way, as near as she could with the pain she felt at her heart.

May smiled, a weak, sad, satisfied smile, and tried to put out her hands.

Rica took her in her arms, petting and kissing her, while May lay perfectly still and content.

When Mr. Gerard came into the room she looked up and said prettily, "Auntie come, me kiss you; me good baby now; me naughty no more." And she was not naughty, but she was very, very sick. For days and nights she was not out of Rica's arms. For when little clinging hands are about your neck, and a little life rests on your care, you are not very apt to tear the hands away, or withhold your care, on the selfish plea of being physically tired yourself. Any way Rica St. John was not one to do so. The perfect trust with which May rested in her love, made that love rise sufficient for all she must endure for her, and she kept her watch faithfully, and was rewarded at last by seeing the child grow a little better.

May was lying asleep on a pillow in Rica's lap one afternoon, when the nurse girl entered with a card in her hand. "Hugh Harrison," Rica read, and whispered, "Where is he?"

"Down stairs," whispered back.

"Tell him I can not see him. I am with a sick child."

"I told him so, but he says he must see you. If you cannot come down he will come up here."

"Tell him I cannot do the one and he must not do the other."

"Perhaps we could lay her on the bed. He said he would only keep you a moment, and if you don't go down, I am sure he'll come up, he is awful determined looking."

They succeeded in getting the child on the bed without awakening her, and then Rica went down stairs. She never stopped to think of herself or realize her tired and exhausted state, till she entered the parlor to meet Hugh Harrison, the first time after their quarrel, which had broken an engagement between them, if it had not broken their hearts. She had laid her burden out of her arms for a moment, and it was as though everything had gone from her, even strength to hold herself up, to speak or to act.

"Rica, for heaven's sake, how you look!" He started forward and steadied her into a chair, while she, perfectly unnerved, burst into violent weeping. The nerves, strained to their utmost the past weeks, whatever they might have undergone before, were taking their revenge, Hugh's inopportune visit being the last straw. It was some time before she could control herself; she cried from sheer mortification at last, at showing herself so weak to Hugh, of all others in the world.

"How came you here?" she asked, after gaining control of her tongue.

"I came for you," he said, quietly, "and it is well. I was detained on the yacht and only reached Newport yesterday. George told me you had gone crazy; had come to this place to nurse a Mason's baby through scarlet or spotted fever, or small pox, for all he knew. And begged me, if I had any Masonic power, to use it here, and take the child from you, if I could not take you from the child, before you had taken the disease yourself and died. I promised to bring you back with me to-morrow, but you must leave this house immediately." He spoke in his old imperative way. It was pleasant to Rica to hear it again, and she lay back in the chair watching him

walking up and down the room, thinking how quick he had fallen back to his old natural manner, and how like "old times" it was.

He turned, caught the amused smile on her face—she looked more natural with it—and coloring slightly, he said, taking her hand in his, "Rica, there is not to be any more foolishness between us, and we will not mind for explanations. I have the right to take you away, for you are worn out and ill. We will have a dozen nurses for the baby, but you must go with me."

"I must not go with you," she answered gently, but she left her hand in his; "the baby needs me—"

"So do I need you ten times more than she."

"Do you? You are looking very well. May moaned and grieved for me day and night, until she was worn to a shadow, and you did not even get sick," said Rica, saucily.

"I did not suppose you would go out as a nurse among the Masons," said he, with a frown.

"I would not had they all been like you," she retorted with a pout. "Mr. Gerard converted me," she added, mischievously.

"Thanks to Mr. Gerard," said Hugh, dryly, "and I will take the new convert to my heart."

"You will have to take May, if you take me," said Rica, soberly. "We are not to be separated again."

"We might open an asylum for unfortunate Masonic orphans," said Hugh, with an air of resignation.

"We, indeed! You may consider yourself fortunate if you are taken in as an 'unfortunate,' sir."

"Taken in, I may be, but unfortunate no more; thanks to little May Mason's influence over her 'Anti-Masonic' auntie!"—*Voice of Masonry.*

THE PENNSYLVANIA ROUTE TO THE CENTENNIAL.

The intelligent American need scarcely be told that the shortest, one of the best, and most direct routes from Chicago to the Centennial City, is the Fort Wayne & Pennsylvania, and that the Grand Rapids & Indiana Railroad is its special Michigan connection.

The management of that great route has, from the origin of the International Exhibition, been zealous in advocating it as an event important to the people, and has materially assisted in establishing it on a basis so comprehensive as to reflect credit on the entire nation. Such assistance was perhaps the more willingly rendered, because this management fully appreciated the position their system of highways would occupy toward the Exhibition, and were determined that no omission on their part should mar the perfect success of a commemorative event of unparalleled interest.

From the great extent of their lines, which directly connect all important centers of population in the West and Northwest with the Centennial City, it was certain from the first that a large portion of the travel to the Exhibition would have to reach its destination over them. To this may be added the fact that the location of the Exhibition rendered it impossible for any other route to directly reach the buildings and grounds; and as soon, therefore, as the location of the principal edifices was fixed, a contiguous and accessible plot was designated by the authorities as the site for a

Centennial depot of the Pennsylvania Railroad Company. Blended with these preliminaries was the fact, also, that this combination desired to illustrate the degree of excellence attained by the railway transportation system of America. Great as the nation's achievements in other respects are, it is yet certain that none has reached a higher standard of perfection than its railroads, and as these can only be illustrated by practical workings, the necessity of making the principal Centennial route as perfect as possible was plainly apparent. The Fort Wayne & Pennsylvania route had a good basis for the commencement of its Centennial work. Its location, between Philadelphia and Chicago, was conceded to be upon the best line uniting the Atlantic seaboard with the West and Northwest, while its connecting lines were well known to be as direct as proper consideration for the travel and traffic of the many important centers of population they reach would permit.

East of Philadelphia this great route maintains its directness, and, in consequence, New York is reached by it in a distance very considerably less than by any other route—a saving so important that the Ft. Wayne and & Pennsylvania route can carry passengers between the metropolis of the lakes and that of the Atlantic coast quicker than any other, and yet not run its trains at more than ordinary speed.

This route not only excels in directness as well as in the number of important cities and towns it connects together, but is confessedly superior in construction and equipment. Between Chicago and Pittsburg, 468 miles, the entire track has been relaid with heavy ties and steel rails, and a large portion re-ballasted with cinders and broken stones. Between Pittsburg and New York, a distance of 444 miles, the entire line is double track, laid with steel rails weighing 67 pounds to the yard, secured to heavy oak ties averaging 2,600 to the mile of single track, with joints connected between ties by a process that gives the effect of a continuous rail, on which there can be no jarring. All bridges on the line are of iron or stone. A large portion of this distance is provided with a third track, which enables freight trains to keep entirely out of the way of passenger travel, and permits the express trains to run their allotted distances without interruption. This third track has been liberally increased within the last year to provide additional facilities to Centennial travel, and near Philadelphia, and other important terminal points, four tracks have, for considerable distances, been completed.

An important adjunct to the safe and expeditious running of trains is the Block Signal System. By this system the road is divided into sections between telegraph stations, technically known as "blocks." The telegraph stations are ornamental towers, two stories high—the second story, which is the operating room, being surrounded by windows, giving a clear outlook in all directions. The signals, so arranged that the engineer of an approaching train in either direction cannot fail to see them, are three in number; *red* being the danger signal, *blue* the caution signal, and *white* the safety signal. These signals are illuminated at night, and show the same colors as by day. A train approaches the station from either direction, and the engineer sees the *white* signal displayed. This indicates that the track before him to the next station, be it one mile or ten miles, is clear, and the train dashes on. Instantly the operator lets go the cord (for he is obliged to hold the red or danger signal out of view by hand) and the red disk is displayed again. Immediately on a train passing the operator telegraphs the fact each way, and enters on a record sheet the train number and the exact time of its passing the station. The train having passed, the block it has left is clear, while that it has entered upon is closed. In a few minutes the

clink of the telegraph tells that it has passed the next station, and that block is also clear, and so on throughout the line.

A freight train approaches. The *white* signal is again displayed, and the train passes without stopping. Another freight train approaches. The *red* signal is displayed and the train stops. In not less than five minutes after the first freight has passed, the red is withdrawn and a *blue* disk appears in its place. This permits the waiting freight train to enter the block, but it must go with caution so as not to run into the one in advance of it.

Thus train after train reaches and passes the signal station; sometimes brought to a full stop, sometimes sent in under a cautionary signal, sometimes allowed to proceed at full speed. The principle of the system is to let no train into the block in the rear of a passenger train, and to allow other trains to proceed, only with a sufficient time allowance, and under caution to keep a good lookout for signals from the train ahead of them. This system of signals renders it next to impossible for accidents to occur, no matter how many trains may be moving in the same direction, or at how high a rate of speed they may be run.

As an additional safeguard, all passenger trains on the route are equipped with the Westinghouse Automatic Vacuum Brake, by which the engineer himself can bring his train to a stand-still within the distance of its own length. Track-tanks are also provided along the entire route, from which the locomotive engines of express trains take water as they go, thus being enabled to make runs of a hundred miles, or more, without pause or detention.

With a roadway thus constructed and arranged, the only desideratum left to be met by the management, to provide for the largest estimate of Centennial travel, was one of locomotive engines and passenger cars. These the facilities possessed readily supplied, and two hundred elegant cars have been built, ready for use when needed, while engines of the highest class have been provided, ample to move all the trains that can, by any possibility, be required. So great are the construction facilities of the Fort Wayne & Pennsylvania route that both cars and engines can, in the briefest possible time, be multiplied almost indefinitely.

As much of the travel to the Centennial must necessarily be in remote points, the Fort Wayne & Pennsylvania management have arranged to increase the number of through express trains, and to run these on such schedules as will make the hours of departure and arrival most convenient for the public. These trains will (as far as possible) pass over the most interesting portions of the route in daylight, thus affording passengers a view of the splendid scenery for which it is so widely and justly celebrated. The hotel and refreshment facilities provided along the route will be equal to the largest demands, and the excellence of these will, in all respects, be up to the high standard established and long maintained upon it.

At Fort Wayne, one of the principal cities on the route, population of 25,000, and the location of the shops of the Pittsburg, Ft. Wayne & Chicago railroad, connection is made with the Grand Rapids & Indiana Railroad from Sturgis, Kendallville, Kalamazoo, Grand Rapids, Traverse City and Petoskey; with the Cincinnati, Richmond & Ft. Wayne Railroad, from Richmond, Hamilton, and Cincinnati.

Emulating the example of its great connections the Grand Rapids & Indiana Company has determined to provide for its Centennial passengers facilities superior to those of any of its competitors. Its management has therefore arranged for a line of through Pullman Sleepers from Grand Rapids to the Centennial, which cars

are to be carried directly through on the trains of the Ft. Wayne & Pennsylvania Central. This arrangement to take effect in a few days. Meantime berths in through Pullmans from Ft. Wayne to New York, Philadelphia, Baltimore and Washington can be secured on application to any of the Grand Rapids & Indiana agents selling Centennial tickets.

A word upon this subject is sufficient. He who is accustomed to traveling will appreciate at a glance the comfort and luxury of this arrangement, which will protect him from all transfers and changes whatever.

The holders of Centennial Excursion Tickets sold over this route will have the privilege of stopping off at any station, going or returning, can remain as long as they please within the limit for which the tickets are good, and continue their journey by any train. These tickets will also carry excursionists by the best and most available routes, enabling them to visit the following points famous for their attractiveness and interest, viz: Pittsburg, Creason Springs, Altoona, Bedford Springs, Harrisburg, Battle-field of Gettysburg, Baltimore, Washington City, Arlington Cemetery, Philadelphia, Great Centennial Exposition, Delaware Water Gap, the popular seaside resorts, Atlantic City, Cape May and Long Branch, New York, a daylight ride up the Hudson River, Saratoga Springs, Lake George, Lake Champlain, Montreal and Niagara Falls. For detail of route see Centennial Route Books of Pittsburg, Fort Wayne & Chicago, and Pennsylvania Railroad. An additional daylight express train, making four trains each way daily, will be run over the route, between Chicago and Philadelphia, to accommodate the increased travel, and the best accommodations possible will be provided at Pittsburg, at the several hotels contiguous to the depot, where passengers desirous of making the entire trip by daylight can be provided with good beds and board at reasonable rates, and resume their trip, taking the fast day express over the Pennsylvania Railroad next morning, affording an opportunity to view the grand scenery of the Alleghany Mountains and the fertile valleys of the Juniata and Susquehanna. Each of these trains will be provided with a number of Pullman's celebrated Drawing-Room Sleeping cars between Chicago and Philadelphia without change.

The facts here given are sufficient to commend the Grand Rapids & Indiana and Fort Wayne & Pennsylvania Route to the favorable consideration of all western visitors to the great Centennial Exhibition, as well as to travelers generally. Such visitors will find the rates offered by this route as low as by any other—the route itself the shortest—the time made by it the quickest—and the accommodations provided unequalled for comfort, luxury and safety. They will find careful agents on all trains who will arrange for the prompt and cheap delivery of baggage at hotels, boarding-houses or private residences, and who will, for the low price of fifty cents, sell a seat in a comfortable carriage to any point in Philadelphia. They will find other agents who will, if so desired, direct them to comfortable quarters where their accommodations will be good in quality and reasonable in price; and, above all, these visitors will be landed in the beautiful Centennial Depot of the Pennsylvania Railroad Company, at the very doors of the Exhibition, in immediate proximity to large and excellent hotels and restaurants, from which they can, without detention or unnecessary expense, enter the enclosure containing the world's wonders, and from which they may, when their visit is over, depart promptly in through cars to their homes, no matter where those may be; or should convenience demand, they will be deposited at the regular station in West Philadelphia from which street cars and other modes

of conveyance run to every section of the Centennial City. Should their journey be extended to New York, they will find there an equal consideration for their convenience and comfort, and the same will be the case at Baltimore and Washington. In brief, nothing will be omitted that can render the trip over this route agreeable and enjoyable, and therefore the advice is unhesitatingly given: Take the G. R. & I. and Fort Wayne & Pennsylvania route for your Centennial trip, and remember that through Pullman Sleepers will be run by this line from Grand Rapids.

Official—Jurisprudence.

GRAND LODGE, F. & A. M., MICHIGAN,
OFFICE OF THE GRAND MASTER,
MARQUETTE, April 12, A. L. 5876. }

In reply to a question the Grand Master holds, that: The right to object to a visit appertains to a brother only while he is actually within the Lodge. He can not make and file an objection with the Secretary and thus prevent a visiting brother's admission to the Lodge, in his absence, when all the brethren present are willing to receive the visit.

The following inquiry contains a new idea, and it strikes me as being so peculiar that I report the question in full with the reply, as to which I cannot think myself in error, notwithstanding the confident assumption contained in the questioner's missive.

Question. A. B. was expelled about a year ago, for non-payment of dues, which paid the debt. Now he sends the amount of those dues to the Lodge, and asks to be reinstated with a regular petition. The Lodge refuses to reinstate him or to return the money sent. Now, Masonry gives an equivalent for money. Being expelled paid the debt, therefore, he owes the Lodge nothing unless he is restored. Keeping his money and refusing to restore him, is getting his money for nought. Is that Masonry? I claim they must restore him or return his money. If I am right, please instruct — Lodge accordingly.

— — — Past Master, &c.

Answer. The Lodge had no right to *expel* the brother for non-payment of dues. The sentence will be construed as an *indefinite suspension*, the highest penalty which could be inflicted for the offense. But neither sentence would discharge the brother from his just indebtedness to the Lodge. If he has since paid his dues, he has but paid his honest debt, and the Lodge has a right to keep the money. I cannot interfere to compel a Lodge to reinstate a suspended member, much less have I power or disposition to order this Lodge to return money to this brother, who has paid only in discharge of his just obligation.

Under Sec. 1, Article XXI, G. L. Regulations, I feel bound to refuse all requests for Masonic processions upon "other than strictly Masonic occasions." Fourth of July, (though *Centennial*,) or Decoration

Day, is not a Masonic occasion, and my dispensation will not make them such. I have no power to dispense with an imperative regulation of Grand Lodge.

M. H. MAYNARD,
Grand Master.

ERRATA.—I note several errors in "Official" for May. First line on page 211, for "opinions" read permission. Also in 2d line of answer to W., M. for "dimit" read admit.

PROPOSED AMENDMENT TO CONSTITUTION.

We are in receipt of letters from various parts of the State, relative to the proposed amendment of the Constitution. This amendment proposes the repeal of Sections 1, 2 and 3, of Article XII of Constitution of Grand Lodge, relative to District Deputy Grand Masters, and the adoption in place thereof of the following :

"The Grand Master may appoint one or more District Deputy Grand Masters, (not exceeding three,) with such powers, duties and compensation, as this Grand Lodge may from time to time determine."

We are informed by the Grand Secretary that some one hundred and twenty Lodges have taken action and reported; and that about nine-tenths of the Lodges reported, have gone in favor of the proposed change. This action we very much regret, and hope the matter may be so discussed that these brethren may be led to reconsider their hasty action, and change their votes. We regard this matter as a very important one, and it should be thoroughly discussed in our Journal and by the Lodges, ere final action is taken. It has already occupied the thoughts of the wisest and best men in our own and sister Jurisdictions, and it should not be passed upon until thoroughly understood.

Few of our brethren seem to realize the growth of our institution. Within the past ten or fifteen years our numbers have nearly or quite doubled. And the activity of Masonic thought and investigation has kept pace with our growth in numbers, until the tax on our Grand Master is onerous when compared with the past. Our people are no longer satisfied with myths; they want solid realities. This great growth of the Craft induced the recent change, and gave rise to our present system of districting the State, and the appointment of District Deputies. Up to the time of this change, there was a great lack of system in the internal working of our Lodges, and almost no uniformity. Every Lodge was "a law unto itself," and the confusion almost equalled that of old Babel. While it is conceded that each Lodge has a right to perform certain duties and local business in its own private way, using care to keep within due bounds, yet in all matters of general interest its action should be guided by general rules, and this implies legislation and instruction. Otherwise discord and confusion are inevitable.

How to relieve the Grand Master of labors too onerous for any one man to perform, and at the same time secure more uniformity and efficiency of Lodge action in all matters affecting the Craft at large, were the points before the Grand Lodge when it inaugurated the present system of districting the State and appointing District Deputies.

And it should be observed that these important problems had previously forced themselves upon other jurisdictions, older and larger than ours, and wherever the matter had been decided, it was invariably in favor of the District Deputy system.

To prevent the possibility of the formation of rings which might affect elections, and serve to centralize the proceedings of Grand Lodge, was the appointing of these deputies left to the Grand Master, each district, acting through its Masters, nominates its own District Deputy. The only power of the Grand Master is the refusal to confirm a nomination, when an incompetent or bad man should be recommended, whose appointment would bring disgrace upon the Craft.

In this way the system of District Deputies was adopted, guarding against any abuse, so far as any liability of abuse could be reasonably anticipated.

The next question which came up, was this: How many Districts shall we have? or how many deputies will be required? This question involves two considerations. First, expense to the Craft or Grand Lodge; and second, the convenience of the several Districts. Were the Districts few in number, say three or five, all told, the duties would be so great, and also the expense of travel, and the loss of time, that it would make just reimbursement of expense of the Deputies necessary, involving a large additional expense to the Grand Lodge. The other, and only alternative, was that of making the Districts numerous,—twenty, for instance,—and Districts thereby so small, and the duties and traveling expenses of the Deputies proportionately small, that they could, with propriety, be expected to be performed for the honor of the stations. Grand Lodge adopted a middle course, by fixing the number of Districts and Deputies at ten, so that, with two exceptions,—the 8th and 9th Districts,—the territory is compact and comparatively small, without great expense to Grand Lodge.

This is a history of our present system, and now comes the main question, shall the number be reduced to three, as proposed by the amendment now before our Lodges? We are decidedly opposed to the proposed amendment, and for the following reasons: For geographical reasons. The Upper Peninsula would have, of necessity, to be set apart as one of the new Districts, and the Lower Peninsula would make two Districts, so large that the Masonic cares and duties of Deputies would be so great that to compensate for the necessary labor, and reimburse the necessary expense would more than equal that of our Grand Master

five years ago. In our opinion it would be much better to go the other way, and *increase* the number of our District Deputies to twenty or more. Indeed we would recommend one for every county having eight or more Lodges in it, and then make the office one of honor, rather than profit.

It should be expected that Lodges needing the aid of the Deputy would see that he was taken from and returned to his home without expense to himself, and we would favor a reasonable compensation for his time, *coming from the Lodge or Lodges served*. But the expense would be small, and our Grand Lodge would thus be exempted entirely from the expense which the proposed change must inevitably involve. It is the opinion of many that were the Districts restricted to counties, the Deputies would perform their duties without other compensation than the honor of serving an institution so much beloved.

To show that we are not alone in our judgment touching this important matter, we quote the following from Bro. Drummond, Chairman of Committee on Foreign Correspondence for the State of Maine. Speaking of the number of our Masonic Districts, Bro. Drummond remarks:

"The Grand Lodge adopted the District Deputy system, limiting the number to ten. This gives about thirty Lodges to each Deputy, a number our experience has shown us to be too large, and we fear that our Michigan brethren will think the system a failure. But the cause will be found in their imposing too much labor upon each officer."

We here wish to correct an impression which had been made upon us. We had been informed that at present our District Deputies were paid by the subordinates employing them. This is not the case. They are paid by Grand Lodge. This, in our opinion, should be changed.

Correspondence.

DETROIT, May 10th, 1878.

Editor Michigan Freemason:

The new building which is to be occupied by a part of the fraternity here, and of which mention was made in a former letter from Detroit, has now reached the fourth story, and is being pushed forward as rapidly as consistent. It promises to be one of the finest, and I think the finest front in Detroit. The front is of solid stone, very massive; much of it carved with various devices, heads, etc. Each story is supported by four elegant New Brunswick marble pillars, which, being of a purple variegated color in contrast with light stone front, gives the building a marked and pleasing appearance.

Detroit Commandery held a meeting May 10th, when the committee on transportation to Philadelphia opened proposals from six dif-

ferent steamboat and rail routes, all, however, bidding at same figure, viz: \$23:40 for round trip, with some slight variations as to sleeping car accommodations. The committee and Commandery rejected the whole lot, and informed railroad representatives present, that unless more favorable rates were offered, they would abandon the excursion. Should they they do so, it is estimated that it would keep at home about 2,000 Sir Knights and their families, who would go if rates were what they should be, viz: half rates. I hope the railroads will soon see wherein they are not wholly working against their own interests, but those of the whole country, as every one expects to go to the Centennial at half fare, and will not go unless they get it.

Since writing the above I learn that the Commandery have decided to go the last days of May, to be absent about ten days, which means that railroads have given better figures to them; at least I suppose so. They have given up the project of camping out, and will live like civilized beings while at Philadelphia, their headquarters being at Congress Hall, I believe. On their return we hope to be able to chronicle something of their doings that will be of interest to your readers.

OBSERVER.

Editor's Table.

AGAIN we call attention to the advertisement of W. W. Kimball, the largest music dealer of the north-west. Lodges especially that need organs, can get them at a large discount from Mr. Kimball.

BROTHERS in Michigan, if we are to have our Masonic organ continued *you must rally to its support!* It is our *shame* that Masonic publications have to go begging for a support. Please do think of these things, and act. Last year the Publishers of this Journal lost money, and thus far this year it has not paid its actual expenses. These things cannot always be endured; we must have a living support or our publication will go the way of *The National Freemason*, and a dozen or more others, which richly merited a liberal support, but died for lack of it.

IN A postscript to a business letter from Bro. Garfield, Grand Sec'y, we receive the following items which will be of interest to the Craft:

I have been in receipt of letters from several Lodges, inquiring as to the standing of Salina Fraternal Lodge No. 27, of Salina, Ala., which has been sending circulars to Lodges throughout this Jurisdiction. For the benefit of those in doubt and to satisfy myself that all was right, I wrote the Grand Sec'y of Alabama, who advises me that it is a regularly constituted Lodge and "all right."

I am now prepared to fill all orders for the Compiled Masonic Law upon receipt of price, 45c per copy; where less than three are ordered 12c per copy should be advanced for postage; three or more will be as cheap or cheaper by express. Where postage is not advanced on single copies, they will be sent by express.

The necessary blanks have been furnished and steps are being taken for the formation of new Lodges in Marlette, Sanilac Co., Imlay City, Lapeer Co., and Pierson, Montcalm Co.

THE MICHIGAN FREEMASON.

VOL. VII.—JULY, A. L. 5876.—NO. IX.

DERIVATION OF THE WORD "MASON."

BY BRO. GEORGE F. FORT.

The irresistible might attribute to the hammer of the Norse deity, Thor, had so far survived the practice of pagan rites among the Teutonic races, that many of its symbolic usages were perpetuated in the ordinary details of civil and ecclesiastical society during the Middle Ages. Perhaps the last historical application of the redoubted mallet to typical purposes may be found in the surname of the Frankish King, Charles Martel, or Charles the Hammer-Bearer, who, until the rising tide of Moslem conquest in Europe was checked at Tours, still maintained the custom of carrying the diminutive hammer as a prototype of the all-powerful God of Asgard.

Numerous and oft recurring references in the Eddaic songs to the manifold powers of this divine implement, attest how profoundly the pagan mind of Northern Europe was impressed with the absolute necessity of its presence, not only in celebrating the battle-god's characteristic worship, but in the humbler spheres of civil and domestic life. The most sacred duties of society were hallowed by the mallet touch, when wielded with emblematic allusion to the binding force inherent in Thor's celebrated weapon. In the cumbersome and solemn ceremony of an ancient Scandinavian marriage, this symbol must rest upon the knee of the veiled bride, in direct allusion to that unquestioning renunciation of personal will which she surrendered unto marital authority.

When, amid imposing rites, the body of the cherished dead was about to be reduced to ashes, or placed upon a fragile bark to endure the

merciless tossings of faithless waters, the priesthood, in imitation of the Norse divinity, consecrated the funeral pile with a mallet. With this instrument those who had outlived the age of strength and martial activity were remorselessly slaughtered and sent to Thor. Behind the door in every Teutonic household, such a hammer was always hung in view. Although Christianity extinguished the more flagrant features of the ancient paganism, the new religion suffered unnumbered symbolical uses of this implement to continue, and in some instances incorporated them with other religious practices. In this way it survived to mediæval judicial procedure; nor was it restricted to actual court usage, but was oftentimes made to serve as an ensign or signal to rally the people of certain districts, in order to congregate them as a united body at a designated place.

Primarily the suspension of a hammer in the churches alluded to the original tragic purposes to which it was formerly applied. Subsequently it was substituted by a club or mace, and in this form for centuries continued to be displayed in many sacred edifices, till toward the close of the Middle Ages. At the entrance of some provincial towns in Germany a club was hung up, at the side of which a doggerel verse portrayed its death-dealing properties, descended from the Norse god's mallet. Even in Monasteries, an implement of this kind was preserved as an emblem and as a symbol of union. When the early Germanic guilds, dating from the first forms of Teutonic society, had so far developed into an accurately defined element in later times, they still retained the ancient forms and certainly many of the symbols with which their precursors performed heathen-religious services.

Societies thus based upon the worship of Thor, the divine Hammer-Bearer, rigidly maintained the unalterable type of that divinity, the mallet or mace, as a symbol of their closely-organized union. After the victory of Charles Martel at Tours, in France, and the rapid extension of Christianity, consequent upon the defeat of the Mahommedan forces, the hammer, which distinguished this illustrious monarch, and procured for him the title of ancient protector of Gallic Masons, apparently ceased to be carried by his successors, the Carlovingian kings, as referring too directly to the Norse battle-god. It was therefore substituted by another implement, equally typical of power, the mace, and still continues in royal ceremonials to be the ensign of authority and union.

From the mallet, club or mace, of identical and exact signification, the name of Mason has originated. The symbolic attributes of Thor's mallet or mace are to this day the groundwork of a Master's authority over a Lodge of Masons, and the strange vitality of this deity's symbol still manifests itself in other details of Lodge and work. This word, traceable perhaps through old Teutonic dialects from *Megin*, might, to

its present Italian form, *Mazza*, a hammer, embodies within itself that idea of strength and power with which the irresistible weapon of the Northern divinity was invested, and with the mallet or mace Thor was indifferently represented.

The presence of this word as a fundamental one in the original home of European Masons, viz: in Italy, shadows forth that as this corporation of builders diverged from Northern Italy in order to perpetuate their art throughout Europe; their name, also, originated in the corruption of a word, signifying the implement not only constantly applied in their handiwork, but for a higher reason that the hammer or mace was the symbol of unity and confraternity in the craft guild, and because like the later, mediæval judicial hammer, it was a type of authority requiring the congregation of all who should behold it or be within hearing of its significant blows. Through the intervening changes of time, the adulterated dialect of Spain has preserved the original derivation from *Mazon*, hammer; hence, *Mazoneria*, Masonry, or an art so intimately associated with both the practical and symbolical uses of this implement, that the name is directly deduced from this source.

With little labor it may be traced through corrupt mediæval Latinity to the twelfth or thirteenth centuries, at which epoch the word *Mason* was fixed by law, and has so continued, without other alteration than a prefix. Perhaps the earliest generic form of this root may be found in the Anglo-Saxon Glossary of Ælfric, where *Mationes* is re-rendered as *Lapidium Operarii*, or Workers of Stone. At a later period it occurs in a Masonic chronicle, under the form of *Mactiones*, in the following sentence: "Reversus autem *lapidicium* et *Mactiones*, undecunque jussit aggregari." The words *Mactiones* and *lapidicium* have here the same signification, and mean stone-cutters or Masons. In the Italian, *macina* more ancient *macigno*, a stone lap mill, can be detected the root of mace, or hammer, referring to the mace-shaped implement with which corn was in former ages prepares for domestic use. Middle Age records use the *materio* and *marcerio*, to distinguish the class of workmen alluded to thus: "Faber ferrarius conventionem suam fecerat annuam, ut ibidem Suessione remanens, *utensilia materonum* (maceronum) reficeret." That is, a skilled iron artificer made the usual contract to properly adjust this tool of the Masons.

In the middle of the twelfth century the word appears as now lettered, viz: *Mason*, and is evidently of Gallic derivation. At the commencement of the ensuing century it was written *Mason*—still adopted by the Craft in France; and in the celebrated Ordinances of Boileau, formally committed to writing in the year 1254, the juxta-position of this word is identical with those cited above. For instance, in the preceding quotation, the words "*lapidicium et mationes*" appear con-

joined. In the ordinances referred to they re-appear as "tailleur de peer et macon," and signify a stone-cutter and mason. The close similarity between the phraseology produced, is of so marked significance as to lead to a well-grounded belief that the vulgar idiom used in Boileau's time was an exact translation of lapidicium into tailleur de peer, and of mationes into macons, which severally define the same class of operatives; or to distinguish artificers whose principal working tool was the hammer or mace, symbolizing, oftentimes, Lodge territory, and thus come to be regarded as a type of the Guild, upon whose members the name of Macons or Masons was bestowed.

From the foregoing historic references, it will, perhaps, clearly appear that down to the latter part of the thirteenth century, the building fraternity of the French Empire was organized by law, and carefully particularized as Macons, who, it may be added, furnished the work for the cathedral of Notre Dame of Paris. In Britain, a century earlier, a Master of the Craft designated himself simply Mason, and has so recorded the nomenclature of his profession on a side wall of Melrose Abby. Early in the fourteenth century—1334 *circa*—the English versifier of a more ancient metrical romance, uses the word mace to designate Masonry :

"He bysette the sea and the land,
With botemay, and mace strong."

It may be safely asserted that the Craft Guild of Masons, at the epochs mentioned, was unknown by any *distinctive name*, either among themselves or by authoritative legislation. About the commencement of the fifteenth century, however, these craftsmen began to be termed *freemacoens*. This betrays, unquestionably, an elision and merging of Macon into some prefix, which at the era under notice, had so far distinguished this class of workmen as to entitle them to be recognized by a specific appellation. The fundamental principle of fraternity and brotherhood in the Guild, furnished with the name, the prefix from Gallic sources. By the junction of Frere with Macon, or Brother Mason, the modern word Freemason has been formed.—*The Keystone*.

ON SLANDER.

Masonry teaches us to support a brother's character when he is absent, and consequently unable to defend himself from the tainted breath of defamation. It forbids us to detail slanders derogatory to our brother's reputation, which is a sacred deposit, and if once wounded, ten thousand words in vindication will scarcely be sufficient to repair the mischief which ten words have occasioned.

Masonry inculcates this lesson in every part and point of every degree; aware that the evil consequences of slander are innumerable,

whether by giving false testimony in a public cause, or by injuring our brother by private defamation. This practice is the vilest of all robberies. Injure his property and you may make him reparation; wound his body, and the physician may heal the wound; but if his sacred reputation be touched, if his good name be taken away, it can never be restored, but may pursue his offspring after death, and may descend to his children's children, and blast their prospects to the latest posterity.

Defamation is always wicked; the defamer is always despised. And what gratification can be found in a practice that elicits universal contempt? Can it be found in the lust for evil speaking, and cutting up reputation, as with a sharp razor? Can any gratification proceed from the practice of private scandal at the expense of another's character and honest name? Does such a practice add to the slanderer's peace of mind or importance among his acquaintance? Does it produce a dignity not to be produced by other more innocent means? A negative answer may be safely given to these inquiries; and it is rather to be feared that every honest and upright man will regard him with the scrutinizing eye of jealous suspicion, and shun him as a public nuisance. His deeds are baser than those of the assassin, in proportion as a man's unsullied fame is dearer to him than life. The assassin kills the body of his enemy, and there the mischief ends; but the slanderer attacks the immortal part of man, and inflicts a stab, in the hope of blighting his fame forever. None can be safe where slander finds admittance. The virtuous wither around him, and fade and die before his baleful touch. His practices are made up of fraud and artful treachery. He dares not bring the bold and open accusation, but looks and whispers death. To misconstrue motives, to place trifling incidents in contemptible points of view; to insinuate by mysterious signs and broken sentences, that "more is meant than meets the ear," are his study and delight. They become by force of habit as necessary as the food which affords him nourishment, and this for no other purpose than the selfish aim of depriving his acquaintance of that estimation from which he can derive no benefit, and which can scarcely be restored by all the united efforts of charity and benevolence; for evil reports spread with unaccountable facility, and extend to distant parts, where the evidence of their falsehood will never be heard, and thus the record will be handed to posterity in all the decoration of unrefuted truth.

But it must be observed, on the other hand, that we are not bound to applaud the character or conduct of bad men, merely to avoid the imputation of illiberality. If the actions of a brother betray baseness of heart, though it may not be commendable to magnify his vices, or to make them a perpetual topic of conversation, yet it would be equally injudicious to praise him, or bear testimony to virtues which he does

not possess. "None but a good man deserves to be loved or praised by any one. He who says of a bad man, whom he knows, and whom all that know him, know to be a bad one: I have reason to speak well of him, for he has been kind to me, utters a detestable falsehood, and discovers a base disposition." The course to be adopted under these circumstances, is faithfully prescribed in those lectures which form the subject of discussion at all our meetings. "Always speak of a brother as well in his absence as in his presence; and even more particularly so, because when present he has an opportunity of defending himself. Never defame him yourself, nor suffer him to be defamed by others, if in your power to prevent it; and if his conduct be so dishonorable that you unfortunately cannot speak well of him, adopt the distinguishing virtue of our science, silence or secrecy."

If a brother be culminated falsely, it becomes a paramount duty to defend him in the face of the world. He who stands boldly forward to rebut a deliberate slander upon another's reputation, I regard in the light of something more than a common friend; he reduces to practice the dignified theories of Masonry; his benevolence is pure and unsullied by human passion, and he richly merits the obligations of gratitude in this world, as he is in the hope of receiving the approbation of his Judge in the world to come.

Speak then, no evil of your brother. If he have virtues (and surely all have some) let them be the theme of your discourse; if he have faults, (and who is free from them?) mention them not; but in all your commerce with your brethren or in the world, "supply the wants of your brethren to the utmost of your ability; on no account wrong them or see them wronged, but timely apprise them of approaching danger; and view their interests as inseparable from your own.—*Oliver's Antiquities.*

CHANGES.

It is one of the curiosities of nature that certain fruits and grains which at one time were the natural resource of the inhabitants, have either entirely died out or become so changed as to be no longer recognizable as their former selves. Thus in some parts of New Jersey where in years gone by there were abundant crops of peaches, there is now only here and there a tree, and those in a sickly, dying condition. Some varieties of fruit have entirely disappeared. We are not sufficiently learned in such matters to undertake to state the cause; nor do we imagine that our readers will expect us to vary this department by a statement of what we "know about farming;" we only name a fact which exists both in physical and moral world as set forth in the old maxim: "The times change and we change with them."

Our thoughts have been led in this direction by some discussions we have recently seen, in which the views held by Masons, as to the laws of our institution, have undergone striking change. Thus, for instance, it was formerly held without question

that the Grand Master of Masons in any jurisdiction, had certain inalienable prerogatives belonging to his office and descending to him from his predecessors, which enabled him in his discretion to soar above and beyond any written Constitution or Regulation of the Grand Lodge; the averment being that, Grand Masters existed before Grand Lodges, and that hence the inherent powers of the office could not be altered by legislation. Under this view it was held that the Grand Master, by virtue of the high power and authority in him vested, might, at his pleasure, make any profane a Mason. In time this came to be modified by the addition of the words, "in a regular Lodge," and now it is disputed altogether, for reasons which will appear further on.

Again, it has long been held and to this day is still held in various Grand Lodge jurisdictions, that a Lodge under dispensation, is simply a committee appointed by the Grand Master, in his discretion to make Masons; that it cannot have a seal, admit members or frame a code of by-laws, because the Grand Master may, at his pleasure, recall the dispensation at any moment.

Assuming this to be true, then a Grand Master, desiring to make a Mason at sight, need only issue his dispensation creating a new Lodge, summon the members, and then by a further exercise of the dispensing power, set aside the requirement for a petition, investigation and ballot, and proceed to confer the degrees, or in other words make a Mason at sight.

Once more; a Grand Master of another jurisdiction, in his annual address before his Grand Lodge last year, assumed—and still maintains—that the inherent powers of his office enabled him, when in his judgment the higher interests of the fraternity demanded it, to set aside the Constitution and Regulations, and proceed, of his own will, and without regard to them, the case calling for those remarks being where the nearest Lodge refused to give its consent to the establishment of a new Lodge.

The foregoing are simply different phases of one question which, it will be found, turns on a very simple pivot when we come to look into it.

Masonry certainly existed previous to the revival of 1717, or else there could have been no revival of that which did not exist; but previous to that time there was neither Grand Lodges, nor warranted Lodges, nor Lodges under dispensation. Lodges certainly existed, but they had no element of permanency, save perhaps the custom of meeting at some designated place. When it was deemed necessary to hold a Lodge, the requisite number of brethren, having previously obtained the sheriff's permission, assembled, transacted their business, and dissolved, so to speak, for when they left the room the Lodge had ceased to exist, and had not, nor could it have, any relation to the next one. But when the first Grand Lodge was formed, all the brethren, gentle and simple, surrendered to it a portion of their personal rights in order that, as in all governments, the general interests of the whole fraternity might thereby be promoted. The Grand Lodge thus empowered, decided that thenceforward Lodges must have regular warrants from and under its authority, and Lodges thenceforward were subjects of law. When the first Grand Master was elected to preside over the Grand Lodge, he too became subject to the law, and by his acceptance of the office, gave up all claim he may have imagined himself possessed of to override or set aside the Constitution.

Lodges under dispensation are an American speciality, are the creatures, not of the Grand Master, but of the regulations to that effect made and provided by the Grand Lodges. The *discretion* of the Grand Master is, whether he will or will not

grant a dispensation applied for; if he does grant it, he must first be convinced that all the requirements have been first complied with, or else the Grand Lodge could not grant the subsequent warrant without itself becoming a law-breaker. So, too, the Grand Master may, in his discretion, recall a dispensation, but it is evident that in so doing he must have sufficient cause, or else he could hardly expect the Grand Lodge to approve his act.

So also in the case of making a Mason at sight. There is not a word of written law to show that the Grand Master ever had the power to take a profane into a room and declare him a Mason; hence, if the power is exercised at all, it must be in a regular Lodge. But this involves the setting aside of the positive law requiring a petition, committee and ballot, and as the Grand Master can only establish a Lodge in accordance with the provisions of the law, so, too, he can only work or permit others to work in a Lodge under the same sanctions.

This leads us to the conclusion that the Grand Master, like all Masons under his jurisdiction, is bound by the terms of the Constitution, and, except where the power is specially given him in the instrument itself, has no power whatever to set aside the provisions. He *may* expound the law, but he *must* maintain it.

The fallacies we have thus explained have long flourished in the craft, but they are rapidly dying out, and the time is not far distant when, looking back at the past, we can say, with Moliere's "Physician in Spite of Himself," we have changed all that.
—*N. Y. Dispatch.*

WHO WAS TO BLAME?

A MASONIC TALE.

BY BRO. ROBERT MORRIS.

The case was, without contradiction, a bad one. I was lecturing through that part of the country in which it occurred; and holding letters of authority from the Grand Master, it was natural that I should be invited to come over and preside at the trial. I wrote to the Lodge full instructions how to open the case; how to bring charges; to issue summonses; to take testimony, and to do all needful things preliminary to the discussion of the question. Then I left my work, three days distant, losing a week of precious time, out of pure good nature, and went to Capacity Lodge, No. —, to preside.

The case as I remarked, was a bad one. Brother Nicodemus Elmore had fallen into bad practices and was on trial (masonically speaking) for his life. Who is it that tells a story about the devil once having a Freemason in his power and compelling him to commit one of three grievous Masonic crimes, viz: Either to steal, to expose Masonic secrets, or to get drunk. The poor fellow thought he was choosing the least of three evils when he choose the latter, and the joke was: he got drunk. Here the laugh comes in. Alas, for the shrewdness of the infernal enemy, while the brother was drunk he committed both the other two. It was "even so" (as some poor stick of a ritualist says with ponderous emphasis in a dozen places on the blue lodge lectures) — "even so," with Brother Elmore. Being a kind husband, a good father, a peaceable citizen, and withal a first-class Freemason; all but for the Bourbon, he would have died at the stake before committing any offense to have compromised him in any

of those relations. And so being instigated by the aforesaid devil to commit *some one* sin he had compounded with the old rascal by getting drunk; repeating the drunk on many occasions, in fact protracting the same old drunk for several days, and in that condition (the strychnine in his whisky being at war with the cocculus indicus, — the tobacco juice that so nobly does duty therein, being at enmity with the extract of pokeberry root that colors it, and the potash refusing all chemical affinity with the other drugs so generally compounded by the distiller,) delirium tremens stepped in, as he had every right to do, and arrested our Brother Nicodemus Elmore like a veritable police officer as he is. He quite took possession of that Master Mason for the time being, and played old Hobbs with him: (whatever the expression means, I don't know. I put it with Burns' other expressions, "right, guide, willienacht," and give it up.) He made him *feel* things; he made him *see* things; he made him *taste* things; he made him *hear* things; he made him *smell* things; he played the gamut on the five human senses, especially those three so greatly revered by our ancient brethren. (Grand Master Scott remembers them, if the editor of the *Evergreen* does not—a joke.) Worse than that, he (not Scott, but delirium tremens, a very different fellow,) made him *say* things that would cause a man's hair to stand on end if he had any, and if he hadn't, would curdle his blood. I have heard a good many persons swear and ob-jurgate. I have read a number of articles by Masonic editors blowing up other Masonic editors. I have once or twice dipped into political papers, at election times, and even sat out a session of "woman's rites" (is it spelled that way?) but never has the richness of the English language in expletives, struck me so forcibly as when I sat up one night with a friend. (I knew he was a friend, because he afterwards denounced me in a Masonic paper as *heartless*) a friend who had delirium tremens and heard him swear. There is where Webster made his "Unabridged"—in listening to the ob-jurgations of parties in the riper stages of delirium tremens. Bro. Elmore sustained the reputation of tremens in losing all the oaths he had ever heard sworn, and then manufacturing a quantity which for variety and seasoning were really curious.

But that was not the worst of it. Delirium tremens made that good husband kick his wife; made that father throw his little one out of the window; made that prudent, law-abiding man shoot his neighbor's cow, which had innocently laid down for the night beside his woodpile—shot her dead even with her unmasticated cud in her mouth; made that decent, modest brother go howling and naked in the street, like one of those lovely Dervishes that Bro. John P. Brown of Constantinople tells about in his book. Made him, in short, as much worse than a beast as a beast is better than a back-biting christian.

All this and more was ready for me when I arrived at 4 p. m., on the day of the trial. Three hundred pages of evidence, chiefly copies of the stupendous oaths that delirium tremens had caused Brother Nicodemus Elmore to swear. Tremendous oaths they were. Several of them were heavier than the heaviest hail-stone that the weakest of our country papers has ever labored to describe. Thirty-eight witnesses, comprising a number of children too young to know much, but brought in to prove that Elmore went *naked* into the streets; a piece of evidence that no one else would consent to give; and one old bedridden darkey brought forward to testify as to the kind of liquor that "Messer Elmore got drunk on," a fact so much dwelt upon by the junior warden in the indictment that he evidently considered it the gist of the whole matter.

Every member of the Lodge was there, including the Rev. B. Battle, who *never*

goes to Lodge except on such occasions as that, and is excused from paying dues (though he owned eleven niggers at that time and a good plantation; but the rebellion since then has cleaned him out, and he attends Lodge regularly.) All the dimitted Masons were present together with large delegations from the eight surrounding Lodges. The weather being warm, the air of the large room was in as healthy condition as the pages of Blanchard's anti-masonic paper usually are when some good Masonic brother has been stirring him up. After a hasty search, I went up and "tuk the eeste," as officially requested by Worshipful Master Brother Honeybay, a diffident man, not an L.L. D., but honest and sensible as anybody.

The Lodge had strictly fulfilled my instructions. They had "opened the case —, brought charges, — —, issued summonses, (more than a hundred) —, taken testimony, (the pile of cap paper measured four and a half inches in thickness) and done all things needful as preliminary to the question." The Committee on Evidence had given its undivided attention to evidence; and now the rest was left with me.

Brother Nicodemus Elmore sat in the Lodge a wounded, weary, penitent man, if ever I saw one. His church had expelled him. His wife's three brothers had each of them thrashed him, the oldest (a blacksmith) most tremendously. All the old ladies in the neighborhood had had their fling at him. The owner of the cow which he had shot had sued him for her value and recovered exemplary damages of a hundred dollars or more, and besides that, had put him under heavy bonds to keep the peace with all the other cows that lie down by his woodpile. His poor little baby so summarily chucked out of the window had indeed lived through it, but not until after grievous sickness and a still more grievous doctor's bill,—greatest of tempral calamities. He had been made the scape-goat of the community. The preachers had made him their text for scathing sermons. The boys at the school examination had given it to him in their celebrated (original) dialogue of "The Wife Whipper, or the Plain Road to Hell." The local correspondent had written three articles (and threatened a fourth) to the county newspaper, "The Weekly Inkslinger and Messenger of Truth," detailing all the facts in the case, highly colored. I may safely say then, that Brother Nicodemus Elmore was a wounded, uneasy, penitent man, if ever I saw a W. W. P. M.

As soon as I took my seat after acknowledging the Grand Honors (never saw I such motions on mortal limbs before; how they were made without detaching "bone from his bone;" how without peeling off the cuticles of the hands; how, without inducing apoplectic attacks. I do not know,) as soon, I say, as I sat down and cast my eye (metaphorically of course) upon the W. W. P. M. already mentioned. He sat with his head resting on the palm of his hand, the pallor of death upon his features, and one of his front teeth absent ("removed" as the dentest term it, by the fist of his wife's brother, the blacksmith.)

The air was so impure in that Lodge room that, without taking time to instruct the large assembly in the whole subject of Lodge trials, as I usually did in such cases, I ordered the Secretary to read the proceedings. This included the charges brought by the Junior Warden, and very proud the Junior Warden was of them too. For in framing them he had been guided by a Form Law-book of the oldest date, had exhausted the legal vocabulary in the operation, and I counted thirteen times in which he used the words, "party of the first part" in a simple page. It took him just 26 minutes only to read through the charges!

To my surprise, as soon as the "charges" were read, and even before we came to the evidence at all, Bro. Elmore arose and asked leave to speak. There was something so impressive in his manner, so modest and gentle, that my heart warmed to him in a moment; and, although the request was a little out of order, (I was a great stickler for "points of order" in those days; I am not now,) I authorized him to do so. He simply said that the Lodge had already had too much trouble with this case. It was unnecessary to go over that pile of evidence. He owned himself guilty. He had acknowledged it all from the first. He had told the Junior Warden, and he had told the Lodge, when they first summoned him, that he was guilty. Why weary the patience of the Lodge any longer? He plead guilty.

After a whisshed conference with Bro. Honeybay, the Master, I took the list of charges in my hand, and said:

"Do we understand you to say, Brother Elmore, that you are guilty of all those charges?"

"Guilty," replied Bro. Elmore.

"What!" says I, quoting from the portentous document before me, "guilty of the vilest crime known to man?"

"Guilty," repeated Bro. Elmore.

"Guilty, on the aforesaid night, with the aforesaid club, chunk, firebrand; broomstick, sliver, etc., of striking, beating, defacing, maiming, mutilating, cutting, carv-ing, hewing, etc., the aforesaid wife?"

"Guilty!"

"Guilty of——(I really haven't patience to copy all the absurd repetitions and alliterations of the indictment, but if there is any offense in the calendar that the Junior Warden hadn't included in those "charges" it was accidentally omitted, and the party held himself amenable thereto when rightly informed.) Bro. Elmore acknowledged guilty to everything.

Then I told the Lodge that the case was closed, and that the only question now was on the penalty. There was a general outcry at this. The Secretary wanted to read those four and a half inches of evidence, a good ten hour's work by the way. The Junior Warden wanted to read a speech he had prepared, the title of which was "Moral Obliquity, as illustrated in the case of Brother Elmore," evidently a swell thing. A good many brethren who had already given evidence in the case wanted to be cross-examined so that they might say it all over again. The only living soul who had a kind word for poor Elmore was his wife. She had placed a private note in my hand as I sat eating my bite at the hotel, and this I will refer to again.

However, I decided that everything now was out of order, except that Brother Elmore might speak in his own defense and then retire. The Secretary gathered up and docketed his role of notes. Brother Junior Warden with a sigh deposited his speech in his coat-pocket. A glass of water that I had ordered brought in for Bro. Elmore's benefit being swallowed, he rose and modestly said that he had no excuse and no apology to make. It was all done when he was out of his mind, as crazy as any man in the asylum. It was all a question of whisky. He did not remember anything about it. He loved his wife,—yet it was proved that he had grievously injured her by beating. He loved his infant child, the only living out of five, he said; yet he had well nigh taken the little girl's life. He loved the good opinion of his neighbors; yet he had so thoroughly disgraced himself by his indecency that not one of them would speak to him. He had honored and respected Freemasonry; yet he now stood,

and justly, too, on the eve of expulsion. It was all a matter of whisky. Why he had so suddenly acquired a taste for whisky he did not know. Never, until about a year before, had he drank any. Then, during an attack of typhoid fever, his physician had recommended it to him. He came, surprisingly soon, to love it, six months before he had first got drunk upon it. Now, he stood in that condition that, but for the accidental hand of Providence, he should have committed murder through its horrible influence. The whole matter, he said, was as strange to himself as it was to the Lodge. He could only throw himself upon the mercy of his brethren. Since his recovery from delirium tremens, he had drank nothing. He had sworn before a magistrate that he would never drink again. He had endeavored to join the temperance society, but they refused to admit him. He was willing to give security in all he was worth that he would never drink again. He would be humbly thankful, he said, that the brethren would only *suspend* him so that he might remain *on trial*. He didn't care how long the suspension should run, only he would be grateful if they would give him a chance.

Weak under all that he had undergone, Bro. Elmore here asked leave to sit down for a moment. I had another glass of water brought to him. The Lodge was much moved, all but the Secretary who was studying some point in a work on Masonic Constitutions, and the Junior Warden who was surreptitiously reading a page of his address, "Moral Obliquity," &c. For my own part I had hard work to hold in, and Bro. Honeybay, who sat on my left, cried openly like a man as he was.

Brother Elmore said he had but little more to say. Whatever might be the action of the Lodge, he couldn't blame them, he said, for the severest action, and he asked their forgiveness for the disgrace he had inflicted upon the Lodge. As for the Grand Master in Heaven, he said, he had humbly asked already for pardon, and devoutly trusted it had been accorded to him. And so, first asking permission as a Mason should, and exchanging the proper salutations as a Mason will, he retired, evidently supposing that he would never return.

The vote was taken, "Guilty," unanimously.

"Shall he be expelled?" Before putting this question I glanced again at the note Mrs. Elmore had handed me and read it to myself. "Mr. Elmore never received a word of warning from a brother Mason. Did they treat him Masonically?" Then I arose and remarked quietly that this case was an aggravated one, yet there was one point in it that the Junior Warden, I thought, had neglected to specify in the lengthy and detailed "charges" he had preferred. The Secretary, on hearing this, hastened to take down the roll of papers he had docketed. The Junior Warden opened his ears and eyes with astonishment. I glanced amusedly around the Lodge and proceeded something in the following vein:

"Worshipful Master: If there is any one thing more than another that illustrates the high principle of Masonic attachment, and makes it almost divine in its origin, it is the injunction that you so well understand and have so often inculcated upon the Master Masons here *to warn one another of approaching danger; to remind each other in the most tender manner of their faults, and endeavor to aid in their reformation*. As the Master of this Lodge, this duty, in relation to Brother Elmore, was in a special manner incumbent upon you. State before us now, how often you sought out, approached and warned this unfortunate man of his fault of intemperance when you saw that his life long good and upright conduct was being reversed?"

Had a bombshell exploded in the Lodge the effect would scarcely have been greater. Brother Honeybay hung his head for a few minutes, and then like the good man he was, (but a poor grammarian,) rose and said: "Narry a time, sir."

For ten minutes I sat in silence until the attention of the audience became too painful. Then I said to the Junior Warden in effect, that he lived in sight of Brother Elmore's house, he had met him every day, he saw the habit of intemperance gaining power over him,—how often had he warned him of his fault? The Junior Warden, without rising to his feet, replied that he never *had*!

Again the room was silent. I sat with closed eyes, but I *felt* that the whole Lodge was looking toward the Junior Warden, and that he looked worse than poor Elmore himself had done. So I said:

"Bro. Junior Warden: You know as well as I do what are the official duties which you assumed at installation. One of the most important and solemn specifications of your part is that of counseling, guiding, warning the craft. State to the Lodge to what extent you performed this duty with Bro. Elmore."

I believe I have not yet named the Junior Warden's name; it was Cabinet. Bro. Cabinet was a man, although a conceited one, and acted now like a man. He rose, pulled out his address on "Moral Obliquity Illustrated," tore it into several pieces; quietly dropped it out of the window that was open behind him; handed his jewel to a Past Master who sat hard by; came out before the altar and said: "Right Worshipful, sir, I am more guilty than Brother Elmore, and I hope the Lodge will pardon him and punish me!"

Causing Brother Cabinet to take a seat, I then ordered the vote successively taken on the questions, "Shall he be expelled?" Unanimously, *No*. "Shall he be suspended?" Unanimously, *No*. "Shall he be reprimanded?" By a small majority, *Yes*.

So I had Nicodemus Elmore again before me, and I "reprimanded" him, after which there was a general shaking of hands all round, during which I observed the Secretary tearing up and throwing out of the window all that pile of evidence upon which his heart had been so set an hour before.

The reader need not be informed that Brother Elmore never got drunk again.—*Evergreen*.

THE first Medical School in America was established at Philadelphia, in 1762.

THE first Academy of Fine Arts in America was formed at Philadelphia in 1805.

THE first Masonic periodical in America was published in Philadelphia—*The Freemason's Magazine*, in 1811.

THE first Sunday School in the world was established in Pennsylvania at Ephrata, Lancaster county, by Ludwig Hacker, in 1740—31 years before Robert Raikes' school in London. The first Sunday School in Philadelphia was opened in 1816, in a room on the first floor of the Chestnut Street Masonic Hall.

FREEMASONRY.

BY WILLIAM ROUNSEVILLE.

You may smite with a feather the granite rock,
You may bombard the oak with the player's ball,
Yet you shall not hear the expected shock,
And may wait for aye for the oak to fall.

You may place a syphon to drain the sea,
And threat with a besom the starry sky ;
But the stars in the firmament ever shall be,
And the bed of old ocean shall never be dry.

With a rushlight you try to eclipse the sun,
With a shingle would dam Niagara's tide;
But the floods of the river will always run,
And light from the sun be ever supplied.

A whirlwind you'd stop with a lady's fan,
The course of thought would gladly curtail ;
But thought will continue while lives a man,
And Time's last day have its morning gale.

And Masonry stands like the granite rock —
Like the giant form of the forest oak ;
Has stood through ages the battle shock—
Has received unharmed the heaviest stroke.

And Masonry spreads like the heaving sea —
It shines like the stars in the vaulted sky ;
For your wrath it will never cease to be,
Like the ocean deep it will never dry.

Thus Masonry shines like the noon-day sun,
Resistless its march as Niagara's tide ;
Will continue to shine as the years run on,
And bless like the rushing river wide,

Thus Masonry sweeps like a whirlwind the world,
Devastating error, intolerance, sin ;
For this is the banner forever unfurled,
And these its labors where'er it has been.

It is estimated that the widow Stiles and her two children, (a boy aged seventeen, and a girl aged seven,) who visited Tennessee lately, have fleeced the Masonic fraternity out of over \$3,000 the past year. They are still at large asking "charity."

KNIGHTS TEMPLAR RE-UNION.

On the first day of June ult. the much talked-of Knight Templar Pageant transpired at Philadelphia. The day was lovely — all indeed that could have been desired, and the demonstration is said to have been one of the grandest ever witnessed in this country. At an early hour in the morning, about as soon as the day begun to dawn, the tumult of preparation was heard in the streets, and the rich strains of music which floated on the fragrant morning air awoke even the most sluggish. By sun-rise the Sir Knights, clad in their beautiful uniforms were seen upon the streets, making preparations for the work of the day, and by 9 o'clock a. m. the hosts were in readiness for the triumphal march. It is said that some ten thousand Sir Knights participated, and the number would, no doubt, have been doubled had the railroads granted the usual half-fare rates. We copy the following from the *Keystone* :

We find it impossible to speak of the appearance and evolutions of each separate Commandery in line, for all, without exception, distinguished themselves, and reflected honor and glory on the cause of Templar Knighthood.

The police arrangements, by order of His Honor the Mayor of Philadelphia, Sir William Stokley, of No. 4 Commandery, were perfect. The review in front of the Masonic Temple on Broad street, the finest boulevard in the country, was truly magnificent, and in its grandest features baffles description. Here the Knights had ample space on which to exemplify their peculiar tactics of the Templar drill, the perfection of which called forth repeated plaudits from the immense concourse of spectators.

The mounted Commanderies were a special feature of this Templar parade. There were De Molay Commandery of Washington; the escort of the Grand Commander, Sir Charles H. Kingston, consisting of thirty-two Knights from Philadelphia Commandery, under Capt. Sir Joshua Evans; the Corinthian Chasseur Commandery, No. 53, under Sir Charles Cary, Eminent Commander. All of these presented a splendid appearance, and were the objects of especial plaudits during the entire course of the parade.

It is also worthy of remark that some of the very best bands in the country were in line, including the Marine Band of Washington, the Great Western Band of Pittsburgh, the Northwestern Band of Meadville, Flint City Band of Michigan, the Ringgold Band of Reading, Oglesby's of Chester, Graffula's of New York, and the Black Hussar Band, mounted, who accompanied Corinthian Chasseur Commandery.

The Reception at the Academy of Music and Horticultural Hall, on Thursday evening, was one of great splendor, Both of these edifices

were crowded with the Knights and their ladies, all of whom appeared in gorgeous apparel, and seemed to heartily enjoy the brilliancy of the reception. The address of welcome on this occasion was delivered by the Hon. Sir James Hopkins, Most Eminent Grand Master of Knights Templar of the United States.

During the entire week the Commanderies of Philadelphia vied with each other, in Knightly emulation, to entertain at their various headquarters all of their visiting fratres. From the encomiums we have heard without exception from those who came from abroad to participate in the re-union, we are proud to state that we believe the Knights of Philadelphia have fully maintained the reputation of the Quaker City for its hospitality, for which it has so long been famous.

There were distributed during the re-union by the Committee of the Grand Commandery over ten thousand credentials to Knights Templar, four thousand ladies' tickets for the reception at the Academy of Music, and twenty-one thousand red badges. These figures are an index to the number actively participating in the re-union.

The principal Templar event on Friday was the reception and entertainment of Detroit Commandery by St. John's Commandery, No. 4, at the headquarters of the latter, St. George's Hall, at two o'clock, P. M.

On Monday evening of the present week Detroit Commandery visited Philadelphia Commandery, No. 2, of this city, at their stated Assembly in the Asylum of the Masonic Temple, where their fratres from Michigan were handsomely entertained, and an evening was delightfully spent in the interchange of fraternal courtesies.

On Wednesday, the Knights of Detroit, under charge of a committee of St. John's Commandery, No. 4, visited the various public institutions, including Girard College, the Almshouse, Mint, and House of Correction. Every attention was paid to the comfort of the visiting Knights and their ladies.

The credit of the success of this grand display is largely due to the indefatigable zeal of the seven Commanderies of Philadelphia (one of whom, Kensington, No. 54, was only constituted of Tuesday evening, May 30th, ult.) who seconded the efforts of the Committee of the Grand Commandery of Pennsylvania, thus carrying to a happy issue one of the grandest Knightly demonstrations ever witnessed. We probably shall never again witness so large a gathering of Knights of the Temple, or so grand a display of discipline in a Templar line on the march. As Philadelphia Knights we have felt more than proud of our visitors, and we trust that they will each carry with them to their homes the pleasantest recollections of the Centennial Templar Re-union.

We also extract the following very interesting correspondence from the *Detroit Free Press*, of June 2d :

The magnificent parade is over, and all who saw it unhesitatingly pronounce it the grandest demonstration of the kind ever witnessed in Philadelphia. The weather was lovely, and the entire city, as well as its thousands of Centennial visitors, may be said to have turned out almost *en masse*. The parade was ordered for nine o'clock, but long before that hour the streets were thronged with spectators, whose sole object in coming forth so early was to secure desirable situations from which to view the passing show. One of the local papers prints a statement that at six o'clock this morning the crowds began to concentrate on Broad street, both north and south of the Masonic Temple, which was the center of attraction, being the point from which the line was to move. The streets leading out to Broad were lined with people wending their way to the main avenue. Chestnut, Arch and Market streets were packed. All the horse-cars bound city-ward were enormously overloaded. Omnibuses swarmed with sight-seers; and by the time the procession started, all traffic on the line of march had suspended. Ropes were strung on both sides adjoining the curbs, and a large body of policemen were detailed to keep the way clear for the plumed Knights. Citizens along the line decorated their residences and grounds—many very elaborately—and there was hardly a business place which did not pay some especial compliment to the occasion.

Detroit Commandery took position at the corner of Broad and Pine, and when they wheeled into line, headed by Gardner's splendid Flint City band and the admirably disciplined and uniformed Seventy-first New York Regiment drum corps, involuntary cheers burst from the crowd. From that time until the end of the march, which consumed an hour and twenty minutes, actual marching time, the Detroit Knights received round after round of applause, elicited by their superb bearing and unequalled discipline.

One venerable and enthusiastic spectator, whose name, if it were mentioned, would be recognized by thousands of readers of the *Free Press*, declared that he had never seen anything approaching the excellence of Detroit Commandery drill, though he was seventy-four years old and had witnessed many grand sights in his life. A significant feature of the parade is discovered in the fact that Commandery after Commandery was permitted to pass comparatively unnoticed until Detroit came into view, when instantly there would begin a flutter of excited interest, invariably culminating in a thunder-burst of cheers.

Although badly cramped for room the Detroit Sir Knights executed a number of their beautiful maneuvers, which caught the popular admiration and added another to the already numerous laurels they have won. It is also acknowledged here in all the Commandery headquarters that Detroit received the honors of the day, while the general verdict is unanimous to that effect. This, in the face of the fact that a strong

effort had been made to outdo the champion Commandery for once and to concentrate a rivalry in that direction. To show how universal is the fame of the Detroit Knights, it is only necessary to recall one of to-day's incidents.

Half a dozens gamins had climbed into a tall maple tree on North Broad street, out of reach of interfering policemen. They watched the procession with a calm kind of indifference until Detroit Commandery hove in sight. One of them recognized it instantly and shouted to his companions: "Here they be; here comes them Detroit fellers! Bully! Hooray! Where's yer fellows a-horseback side of them sogers?" Other Commanderies made notable display, but not one could show the discipline and perfection of movement upon which Detroit Commandery rests its undisputed claim to superiority over all other like bodies in the United States.

The *Herald* says: "One of the most noticeable of all the bands in line was Gardner's Flint City Band.

"When they reached Independence Hall, under orders of the band-master, they executed one of the most difficult evolutions seen, and were heartily applauded. The cornet player of this band carried a golden cornet valued at \$1,200, which was presented to him by the ladies of Flint. He is a great pet in that section of country. This band accompanied the crack Commandery of the United States, Detroit, No. 1, whose evolutions, crosses and triangles were performed with remarkable quickness and accuracy, and the body were recipients of continual ovations. This Commandery won the prize at Baltimore three years ago for being 'the best drilled in the United States.'"

After the parade was dismissed the Commandery were given receptions by the St. John's, St. Mary's and other local Commanderies, and by the Reform Club of this city. This evening the members and most of the lady guests attended the promenade concert and reception at the Academy of Music.

To-morrow they will call on St. John's Commandery, at St. George's Hall, and it is probable that they will give the Philadelphians an opportunity some time during the day to judge of their discipline under more favorable circumstances than those of this morning, when they were confined within exasperatingly curtailed limits.

There is no talk yet of coming home, as very few have been able to obtain more than a passing glance at the Exposition. Some will visit Washington and Mt. Vernon. Others will spend Sunday in New York, returning here Monday; but most of the Knights will remain in Philadelphia until the middle of next week, unless some exigency arises to make an earlier homeward start desirable.

DON'T boast of your pedigree. Many a fool has had a wise ancestor.

SECOND ANNUAL REPORT OF THE M. M. M. B. A.

To the Members of the Michigan Masons' Mutual Benefit Association :

BROTHERS—Again we meet at our regular annual gathering, the second, to look over the doings of the past year. Although we have not had as many members added to our numbers as we all could have wished,—principally owing to the stringency of the times,—yet, we have done good work, and are able to show you, from the work done, that we have really launched forth into the true business for which we are associated together: the relief of those from whom the fell destroyer have taken their main-stay and support.

At our last meeting, our roll showed in the first division 178; our present number is 277, since increased to 315; showing an increase for the year of 99. One member was transferred from the second division to the first. The roll of the second division then showed 22; it now shows 37, since increased to 43; showing an increase for the year of 15; being a total addition to our numbers of 112. A greater increase than any similar association have made in their second year.

During the year there have been stricken from the rolls for non-payment of dues, 2; withdrawn from both divisions, 1; application declined in both divisions, 1.

The financial condition of the Association, the Board of Trustees consider highly satisfactory; an opinion in which they believe you will fully concur.

FIRST DIVISION.

DR.	GENERAL FUND.		CR.
Bal. with Treasurer last year.....	\$ 2 46	Paid sundry Vouchers.....	\$102 86
Received from Secretary.....	122 15	Balance in hand.....	21 75
	<u>\$124 61</u>		<u>\$124 61</u>

DEATH FUND.

Balance with Treasurer last year.....	\$176 00	Paid Mrs. Hutton.....	\$223 00
Received from Secretary.....	47 00		
	<u>\$223 00</u>		
Received from Secretary.....	\$ 53 00	Balance in hand.....	\$ 54 00
Transferred from 2d Division.....	1 00		
	<u>\$ 54 00</u>		

SECOND DIVISION.

GENERAL FUND.

Bal. with Treasurer last year.....	\$ 2 21	Paid Voucher in part.....	\$ 12 29
Received from Secretary.....	14 25	Balance in hand.....	4 17
	<u>\$ 16 46</u>		<u>\$ 16 46</u>

DEATH FUND.

Bal. with Treasurer last year.....	\$ 22 00	Transferred to 1st Division.....	\$ 1 00
Received from Secretary.....	15 00	Balance on hand.....	36 00
	<u>\$ 37 00</u>		<u>\$ 37 00</u>

ASSESSMENT No. 1.

Received from Secretary.....	\$207 00	Paid to Mrs. Stephens.....	\$200 00
		Balance in hand.....	7 00
			<u>\$207 00</u>

ASSESSMENT No. 2.

Received from Secretary.....	\$207 00	Balance on hand.....	\$207 00
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RECAPITULATION.

Amount received from all sources during the year, including balances of last year.....	\$1080 27	Paid W. V. Griffith.....	\$ 3 00
		" Richmond & Backus.....	2 15
		" Thompson & Co.....	80 00
		" Secretary's fees.....	211 00
		" Postage and Sundries.....	30 00
		" Mrs. Hutton.....	233 00
		" Mrs. Stephens.....	200 00
		" Swift & Bailey.....	1 20
		Total of all balances.....	329 00
			\$1080 27

Our liabilities at the present time are, Thompson & Co., \$76.00, since paid, and postage and sundries, \$47.79: to meet which the balances of general fund and dues to be paid this month will be much more than is required to liquidate these claims, leaving a handsome balance of over \$50, clearing us of debt, with a surplus to meet current expenses of the year. In addition, we have on hand a quantity of printed matter, such as Blanks, Constitutions, Certificates, &c.

To give some idea of the work done, 108 certificates have been made out and issued; 207 receipts for assessments; 196 for dues; over 300 communications have been replied to; nearly 60 pages of accounts, and 20 of minutes have been written up; the several registers of members; besides other matters incidental to the proper conducting of the Association, which do not appear on the surface. We are now represented by 82 agents at the various Lodges of the State; of which Lodges, 52 have members in our Association.

In comparing the ages of the members in the first division up to 55 years, the new extreme limit of acceptance, our rolls show the average to be 36.9; not quite 37 years; one year less than the mean between the ages of 21 and 55; showing that our present members are on the average *within* the death rate.

We have looked over the *financial* affairs of our Association: and now, Brothers, let us look at the real work of the Association—that for which we were organized, and see how we stand at the conclusion of our second year:

DEATH RECORD.

No. of Death.	No of Certificate.	Name.	Lodge.	Died.	Cause of Death.	Age.	Paid by deceased.	Am't of benefit paid.	To whom benefit paid.
*1	122	C. Hutton-----	Ashlar-----91	Dec. 24, '75	Penumonia	36	\$3 50	\$223 00	Widow.
2	102	D. N. Stephens..	Brighton 247	Nov. 27, '75	Dyptheria.	25	3 50†	200 00	Mother.

* First notified.

† Small balance yet to collect and pay.

Above you will find the most salient points of our last year's work; and, from the past, your Board of Trustees have every reason to be hopeful for the future. All such Associations are at the commencement necessarily of slow growth, but steady perseverance on the part of the officers and members, invariably produces its reward. We have now a joint membership of over 300: (since increased to over 350;) and with a trifling exertion on the part of our agents, assisted by the members themselves, our numbers will increase, and our sphere of usefulness be correspondingly enlarged.

Let every member during the next year obtain all the good members in his power; and in our next report such an increase will be shown, as will satisfy our sister Asso-

cations that Michigan does not intend to long remain behind in the race of caring for, and protecting the widow and orphan.

T. C. PROSSER,

Detroit, Mich., April 7th, 1876.

Secretary.

OFFICERS FOR 1876-'77.

President, L. H. Bailey, P. H. P., South Haven, Mich.; First Vice-President, Wm. Haste, P. H. P., Monroe Chapter, No. 1, Detroit; Second Vice-President, J. Peterkin, J. W., Ashlar Lodge, No. 91, Detroit; Treasnrer, J. B. H. Bratashaw, P. M., Detroit Lodge, No. 2, Detroit; Secretary, T. C. Prosser, P. M., Detroit Lodge, No. 2, Detroit. Trustees, M. Herzeberg, Union Lodge of S. O., No. 3, Detroit; C. Pfeifle, S. D., Schiller Lodge, No. 263, Detroit; C. R. Dickinson, J. D., Zion Lodge, No. 1, Detroit; J. W. Lawson, M. E. H. P., Monroe Chapter, No. 1, Detroit; G. V. Smyth, Kilwinning Lodge, No. 297, Detroit; J. B. Hinchman, Ashlar Lodge, No. 91, Detroit; W. G. Young, Treasurer, Kilwinning Lodge, No. 297, Detroit; Chas. Roe, Union Lodge of S. O., No. 3, Detroit; R. A. Green, P. M., White Pigeon Lodge, No. 104, White Pigeon; E. V. Chase, P. M., Elsie Lodge, No. 238, Elsie; J. Q. Adams, P. M., Negaunee Lodge, No. 202, Negaunee; R. S. Chappell, P. M., Berlin Lodge, No. 248, Berlin; J. C. Branch, P. M., Excelsior Lodge, No. 116, Grass Lake; A. Dempster, Zion Lodge, No. 1, Hillsdale.

COLORED LODGES.

This question is exciting so much interest that many questions are asked the *Token* in regard to it, which we will attempt to answer at once:

1. Was colored Masonry ever legal?

Ans. An Irish army Lodge of General Gage's army, gave the degrees at Castle William, Boston, March 6, 1795, to Prince Hall, and several other colored men, and, after meeting as a Lodge without authority for several years, they received a charter from the Grand Lodge of England in 1787. This Lodge was illegitimate according to our present ideas of Grand Lodge jurisdiction, as a Grand Lodge had existed in Massachusetts since 1777, but jurisdiction was not regulated at that time.

2. When did it lose all claim to regularity?

In 1813, when it was struck from the registry of the Grand Lodge of England. The Lodge was dormant about that time, and when it revived itself and acted as a Grand Lodge, without authority from either England or Massachusetts, it placed itself outside the pale of recognition.

3. Would it not be better to heal and recognize the Lodges now?

No. It is like reforming prodigal sons, too big a job, and cheaper to begin over again.

4. What shall be done with the question.

Leave it with the Lodges.

5. What is the nature of negro Masonry now?

It has some very intelligent and estimable members, but its *personnel* is necessarily much below the standard of our Lodges in manners, morals and education.

6. What will be its future if not recognized?

It will go on improving rapidly, as will the race now that it is free; many will

join white Lodges, and, in time, the barriers will be so slight that they can be removed.

7. If it is to come in the future, does not justice to a wronged race demand that we do it now?

Masonry, like kissing, goes by favor, and no one has any claims upon it until he is inside. The very slender thread of claim which connects us with African Masonry, through that very careless army lodge of 1775, cannot hold much against the three-fold cords that unite us to our brethren.

8. Will a colored member, when received, be permitted to also meet in his old Lodge and practice clandestine Masonry with them?

The legislation of the future must answer that.

9. If our Lodges send out colored members who are undeniably gentlemen, will not the Southern Lodges be obliged to admit them?

No. "You can put the cart before the horse but you cannot make him eat it."—*Masonic Token, Maine.*

THE A. A. SCOTTISH RITE.

We are often asked our opinion of the A. A. Scottish Rite. These questions come from comparatively young members of the Craft, who have been in the institution but a short time, and have made but little progress in the study of the principles of the three degrees of Blue Lodge Masonry. To such young members we generally reply, "*He who is a good Master Mason doeth well.*"

Among the twenty-six thousand Masons belonging to the constituent Lodges of Michigan, how few there are who have given to Masonry the earnest study which is necessary in order to a comprehension of its beautiful lessons of morality! How few have learned to live within the points of the Compass. And before mastering the beautiful lessons of the first degrees, how many there are pressing their way on through the Chapter to the Commandery, and from thence aiming at the Scottish Rite, and heaven only knows what else! And how is a real student of Ancient Craft Masonry often disgusted with the stupid ignorance of proud young peacocks who sport the Maltese Cross on their watch guards, and hang a 32° to their name! But it is, indeed, a fast age, and our people who are not contented to "go slow," must learn wisdom in the hard way of experience. After expending all the funds at their command, and finding themselves only the laughing stock of wise and prudent Masons, these foolish people will learn that to be a good and true Mason does not depend nearly so much on the number of degrees taken, or the figures hung to the name, as upon the study and practice of the principles of Ancient Craft Masonry as taught by the three degrees conferred in our Lodges.

But we may be told that we know nothing of the A. A. Scottish Rite, not having become a member, and therefore our estimate and ad-

vice are alike gratuitous, if not impertinent. Perhaps so ; but we give our views, when asked, on the best knowledge within our reach ; and after having advised with those who have arisen to the giddy height of the 32°! A certain very old book, which is said to be the Great Light in Masonry, says, " By their fruits shall ye know them." And we do not always find the truest and best Masons among those who hang the most figures to their names, for many of these rarely meet with the Lodge, and, indeed, not a few with whom we are acquainted, who claim to be *high Masons*, are too ignorant of Blue Lodge Masonry to work their way into a Lodge, without a voucher! And yet they put on airs, and are often heard to boast of the degrees they have taken, and prate much about the "*Rites*"!

Our candid advice to young men who enter our institution is to "*go slow*," and study not only the Ritual of Masonry, but its moral code. The best Masonry in the world, and that which is most diffused among the nations, is Blue Lodge Masonry. It passes everywhere, and he who comprehends its teachings, and lives according to its maxims, will be respected wherever he may go, while he who runs after everything which is yecept Masonry, but who knows little or nothing about the Ancient Craft, will be deemed a charleton, if not a donkey!

Those who have plenty of money to spend, and time unoccupied, to devote to curiosity may find it pleasant to give their cash and time to the Scotch and other Rites, but we advise young men of limited means to devote themselves to Ancient Craft Masonry, and let the Rites alone.

THROWING STONES.

MR. EDITOR:—I have been very anxious to write you ever since our last Grand Lodge meeting. But as I am no doctor, lawyer, clergyman or grammarian even, but only an illiterate man, I have deferred. My sense of seeing, smelling and tasting, are not notable, but my hearing and feeling are good, and I must say that the latter was severely touched at our last Grand Lodge session. I have been assailed, and that in various ways. First I was asked by a Brother from ———, when on my way to Grand Lodge, to vote down the ten cent assessment, because our money had all been squandered, and furthermore, said assessment was unconstitutional. I asked if it was constitutional to levy 25 cents on each member for Grand Lodge dues. "O, yes," was the reply. Then, my brother, suppose the Grand Lodge fund to so increase that it does not require but 15 cents per capita, would it be unconstitutional to reduce the sum to 15 cents? Ans. "O, that would be all right." Then I think I convinced the brother that it would be also constitutional to raise the sum ten cents, if necessary, and even more, or less, as the necessities of Grand Lodge might require.

Our Grand Lodge funds are at a low ebb, I admit. Why is it, and where are they gone? I think if inquiring brothers will go back to 1871, they will not wonder so much. I notice in Grand Lodge Transactions of 1872, page 100, four Lodges received \$4,600. I was a member of one of these four Lodges, and can vouch for the truth of it, that a godsend it was. When this needed aid came the brothers were over-rejoiced, and replied in language more eloquent than words, "this is charity indeed." Now why throw stones in an endeavor to curtail expenses?

My feelings have been greatly hurt to hear our late Grand Masters—the ones that are tried and true—obliged to come forward at Grand Lodge, and on the platform rehearse what they have done, in self-ven-dication. * * * * And then that little matter—that \$4,304.63, on page 71, Transactions of 1875,—warrants for printing Transactions, Com-piled Laws, and all other expenses. Now, what does the word war-rants mean? Are they not the vouchers that passed through the Finance Committee before this money was paid out as described? That committee found them correct, and brought in their report to that effect. Is not this sufficient proof that they are correct? Does any one pre-sume to think that the Finance Committee's report is not a sufficient proof? Must they bring in all the warrants, and read them by items to the Grand Lodge? If so, we might as well dispense with our Finance Committee altogether. Will some brother explain?

These are some of the stones which have been thrown at our Grand Lodge and its Officers. The innocent only should throw stones. These stones are neither oblong nor square, neither have they the mark of the Craft upon them, therefore both the stones and they who hurl them should be heaved over among the rubbish!

It is said that the Grand Secretary has had too much salery, there-fore we cut down the pay of our present Secretary. Is this right? I answer, *no*. The laborer is worthy of his hire. If he be a good ser-vant pay him liberally and he will work faithfully.

The Grand Master's office is one of honor, and it is said he should receive no salary, but have his official expenses paid. But when that course was pursued Grand Masters had to come to the front and re-affirm what those expenses were. Shame! If you give, Brethren, give freely or it is no charity. * * *

If it is right to have Grand Lodges, it is doubly right to have good ones. The same of Grand Officers. Have good ones and pay liberally.

So of Lodges. If they are worth working, they are worth work-ing well. Keep up the finances, and if necessary do it by individual assessments. And, finally, don't throw stones. Thus counsels and prays

UNCLE NYE.

REMARKS.—We have had the above on hand for some time, ques-

tioning the utility of publishing it. But we wish to give all a hearing in our journal; and the writer of the above is a zealous Mason, and honest in his opinions and criticisms. We are of opinion that he misjudges in the matter of stone-throwing. We know he is so far as the article touching the finance of the Grand Lodge, written by the Editor, is concerned. When we wrote the article alluded to, we objected to the meagre report given in the case referred to by Uncle Nye, covering what he styles the "little matter" of over four thousand three hundred dollars. We have not changed our opinion in the least. An itemized statement should be placed in the hands of the Finance Committee, or how can they vouch for the correctness of the warrants paid, and said itemized statement should be given in the printed Transactions, so that every Mason in the jurisdiction may know just how the funds of the Grand Lodge are paid out, and for what purpose. Such itemized reports are necessary for the vindication of honest officers, and we know of no reason why they should be objected to on the part of any.

We do not know that there is anything wrong in the matter referred to, though we are far from considering it a "*little matter*." The cost items mentioned would not cover the sum into over two thousand dollars, and as the Grand Lodge was fast becoming bankrupt, and obliged to levy a special tax upon the members of the Craft, it is not a matter of surprise that the brethren should inquire, "Where has our money gone?" and investigate such reports as the objectional one.

In regard to the salary of Grand Secretary, and that of other Grand Officers, we fully agree with our correspondent. We should be liberal. But we would not call the matter a *charity*. It is no charity to pay our officers liberally for services rendered, much less is it a charity to return to our Grand Masters the funds they have actually paid out in the performing of their official duties. But in our opinion it is better to fix upon a salary, so that each Officer will know just what he will receive, and Grand Lodge know what expense she has to provide for. In our opinion the salary of the Grand Secretary should have been made \$1,000 instead of cutting it down, and then have expected him to be prompt in the discharge of his duties, and earn his wages. Some of our Grand Jurisdictions pay their Grand Secretaries from \$2,500 to \$3,000. While we think that too large a sum for Michigan, still we believe \$500 quite too meagre a compensation for the services of a well-qualified, efficient Secretary.

We believe it is right to have a Grand Lodge, and a good one; and we are willing to pay our share toward the necessary expenses of running it. But we are quite as strong in the belief that full, itemized reports should be made of all the disbursements of the funds, both for the enlightenment of the craftsmen, and the defence of the officers controlling said funds.

EDITOR.

*Correspondence.*RELATIONS BETWEEN LODGES, CHAPTERS AND
COMMANDERIES. AS TO SUSPENDED AND EX-
PELLED MASONS.

BY HUGH M'CURDY, P. G. M.

In the June number of the *Voice of Masonry*, Bro. Gouley has an article, under the above heading, in which he claims it to be the settled law of the General Grand Chapter of the United States, and the Grand Encampment of Knights Templar, that suspension or expulsion by a Lodge is *ipso facto* an expulsion in all other Masonic bodies, without charges or trial; and the question is continually arising as to how a Chapter or Commandry is to know when one of its members is expelled or suspended by a Lodge. Bro. Gouley then proceeds to state the manner in which the judgment of the Lodge may be made effective in the Chapter or Commandery, and says, "that as a Lodge knows nothing about a Chapter or Commandery, and on the contrary they know what is going on in the Lodge, all that is necessary to give the judgment of the Lodge force and effect in either of the other bodies, would be a report made by any member in good standing that a brother has been disciplined in his Lodge, which should be sufficient of itself to authorize an entry of like character in the other bodies." "This," he says, "is the usage in Missouri." What the usage is there, I do not mean to question, but that this usage is correct, I do.

The General Grand Chapter has not established any law upon this subject—neither has it power to enact one. The State Grand Chapters have exclusive jurisdiction of the subject, and the right to determine this matter for themselves as each may deem proper. Hence, so far as the question is concerned, in regard to Chapters, it is of local character; therefore the usage can be one thing in Missouri, and entirely different here—as it is; for in this jurisdiction the law requires the certificate to be deposited as the best evidence on which to deal with one laboring under Masonic disability. The General Grand Chapter can only act upon the powers which are delegated to it; the State Grand Chapters having reserved to themselves the sole government and superintendence of the several Royal Arch Chapters, and Lodges of Most Excellent Past and Mark Master Masons within their respective jurisdictions. [Const. Genl. Grand Chap., Art. 2, Sec. 3.]

The Grand Encampment stands in altogether a different relation toward Grand and Subordinate Commanderies, and is authorized and empowered to act upon this question; and having done so, the *usage* should be the same in Missouri, and in every other State, as all

Commanderies are bound to obey the statutes and regulation of the Grand Encampment of the United States.

Article 19, Sec. 2, Digest Templar Law, page 13, upon this subject, declares—

1. Expulsion or suspension from his Masonic rights, by his Lodge or Chapter, deprives a Knight of all rights and privileges in his Commandery, and of all intercourse with the ORDER.

2. In such case, a certificate of the Lodge or Chapter of its action, must be filed with the Recorder of the Commandery, and a minute should be made of the reception, of such certificate, and of its legal effect, to wit: that the Knight is thereby divested of his knightly rank and of all its privileges.

3. The certificate from the Lodge or Chapter must show not only the fact of suspension or expulsion, but also that the body had jurisdiction.

4. If a certificate cannot be obtained from the Secretary of the Lodge or Chapter, it may be proved by oral testimony: and the same entry should be as required in paragraph two.

I am only discussing the law as it is, not how it should be, or how I should like to have it; for these are distinct propositions and all Commanderies, as I have already stated, are bound to obey this law instead of usage. This subject would not be complete unless I should refer to the restoration of such members as are disciplined.

The fourth paragraph of section three of the article above quoted provides the manner of removing such disability, which is as follows: "When the suspension or expulsion from the Commandery was the result of suspension or expulsion by a Lodge or Chapter, a certificate of his restoration in the body which disciplined him will restore the Knight to good standing and membership."

I admit with pleasure that my good friend Gouley is one of the ablest Masonic jurists that we have; but in the matter adverted to, I think he must admit that for once he has fallen into error, and given an opinion without investigating the subject with his usual prudent care.

DETROIT, June 15th, 1876.

Editor Michigan Freemason:

As so much has been printed and read about Detroit Commandery, No. 1, and its excursion to Philadelphia, it is hardly worth while for me to write about them; but, as nothing Masonic, of local interest, has transpired, I must.

Your readers have all been duly informed of the principal features of that event, and of the laurels so honestly and fairly won by that gallant body. I will pass that. From personal conversation with several of the members, I find that all agree in the fact that they had a

glorious time, and that their receptions at the various places through which they passed going to and returning from the Centennial city were perfect ovations, showing that they were as well known in Pennsylvania, New York and Ontario, as in Michigan. They also say that if they had had a better chance at Philadelphia they could have done much better, but, as they had as good as the rest, they don't complain. The streets were all very narrow, and the people crowded upon them so badly that they could only march three abreast, most of the time, and had very little chance to perform any of their evolutions.

They are loud in their praises of the hospitality of the Philadelphia Sir Knights, and say that if they could drill as well as they can entertain, there would be no use of trying to compete with them, and declare that if they had accepted half the invitations which were extended, they would have been in Philadelphia and its surroundings for months, and in nearly all cases those extending them were positively offended because they were obliged to answer, "no."

On their return here they were met at the depot by the "Home Guard," (composed of members who could not go,) Detroit Light Guard, Detroit National Guards, and the Pelouze Cadets, with three bands of music and thousands of people, who escorted them through several of the principal streets to Masonic Hall, when the military opened ranks and the Commandery, headed by Gardner's Flint City Band, passed through to their asylum, where they were welcomed home by the "Home Guard," after which E. C., J. E. Saxton recounted in brief the history of the campaign in a manner which brought cheer after cheer from the "Home Guard." They say that the honors of the trip were equally shared and won by their band, than which there is none better, either in the State or country, and before they broke ranks they called the leader, Prof. J. H. Gardner, (who, by the way, is, with most of his band, a Sir Knight,) into the hall, and after thanking him, and through him, his band, on behalf of the Commandery, for the admirable manner in which they had performed their part during the whole trip, E. C., Saxton proposed, and the Commandery gave him and the band "A Wolverine Centennial Sky Rocket," which, with a tiger, was rendered with a will. Drum Major Murray was then called, and presented with a mammoth broom, which, of course, conveyed its own meaning.

OBSERVER.

THE *N. Y. Square* says: "The Grand Orient of Egypt contains fourteen symbolic Lodges, all with a large membership, and generally in a flourishing condition. The Craft assembled at Alexandria, January 1st, and proceeded to dedicate a Masonic Temple, and the occasion was one of great rejoicing and festivity." They publish a Masonic journal.

GRAND COMMANDERIES.

The the Grand Commandery of Michigan held its Annual Conclave in the city of Detroit, June 8th. The usual routine business was transacted with great harmony. Templar Masonry has been organized some twenty-five years in this State, and now has thirty subordinate Commanderies. This comparatively slow growth shows that great care is exercised in its management. The following Grand Officers elected :

R. E. G. C., S. C. Randall, Flint.
 V. E. D. G. C., Hugh McCurdy, Corunna.
 E. G. G., Hollis F. Knapp, Jackson.
 E. G. C. G., Frank Henderson, Kalamazoo.
 E. G. P., ——— Wilson, East Saginaw.
 E. G. S. W., Wm. B. Wilson, Hillsdale.
 E. G. J. W., R. G. Chandler, Coldwater.
 E. G. T., M. S. Smith, Detroit.
 E. G. R., Wm. P. Innes, Grand Rapids.
 E. G. S. B., G. W. Chandler, Lansing.
 E. G. S. B., J. B. Newton, Monroe.
 E. G. W., R. H. Morrison, Sturgis.
 Grand Sentinel, W. V. Griffith, Detroit.

The Grand Commandery of Knights Templar of Indiana held their Annual Grand Conclave at the city of Indianapolis on the 25th and 26th of April, ultimo. The session was a very interesting one, as we are informed. Dispensations were granted for two new Commanderies. The following officers were elected :

Sir E. B. Bishop, Muncie, G. C.
 “ Augustus D. Lynch, Indianapolis, D. G. C.
 “ Alexander Thomas, Terre Haute, G. G.
 “ S. T. Williams, Kendallville, G. C. G.
 “ John Gierlow, New Albany, G. P.
 “ Charles Fisher, Indianapolis, G. T.
 “ John M. Bramwell, Indianapolis, G. R.

Tidings from the Craft.

A NEW Masonic Temple is soon to be erected at Lucnow, India. The Lodge-room located there was recently destroyed by fire.

A LODGE in South Carolina suspended a member indefinitely for unlawfully selling liquor on Sunday. On appeal to the Grand Lodge the suspension was made good for five years.

OVER twenty-four thousand Masons were made in North America during last year, and the whole number of affiliated Masons on the continent at this time exceeds six hundred thousand.

THE Marquis de LaFayette, who visited Philadelphia in 1824, and was received with Masonic honors, is to be represented at our Centennial by his grandson. So says Brother Loomis in his excellent Masonic journal.

A CENTENNIAL Grand Lodge meeting will be held in South Carolina in December of this year. It is said that the next will be the one hundredth Annual Convocation. It should be made a "first class Centennial."

WHO is the oldest Mason? It is said that Brother Peter Hammond of Genesee, Illinois, is *one hundred years old*. He is said to have been made a Mason in 1799, and was W. M. of a Lodge in Wardboro, Mass., at the time of the Morgan excitement.

A NEW Lodge, the "Richard Giddy," was recently instituted at Kimberly, South Africa, and a new Masonic Hall dedicated in the same place. Thus we see that the Craft absolutely continues her march, despite all opposition, "around the world."

"SATAN CAME ALSO."—It is said by one of our exchanges that the *anties* have obtained a space on the ground of the Centennial Exhibition directly opposite that occupied by the Masonic Publishing Company of N. Y., at which to display and vend their Anti-Masonic publications. Only a step from the sublime, &c.

WE see it noted that the Craft in Cincinnati intend the erection, at an early day, of a new Masonic Temple, to cost a half million dollars. Their present elegant and spacious Temple, fully equal, it is said, to any in the West, is not sufficient to accommodate the various branches of the Order in that beautiful and rapidly growing city, and hence this new enterprise.

DOM PEDRO, the Emperor of Brazil, who is spending the summer in the United States, and visiting the Centennial Exposition and the chief cities of our country, is highly complimented wherever he goes. He is said to be a zealous Mason; which is disputed by those best informed. At home he is a just and devoted ruler of his people. He comes to our country to improve his stock of knowledge, and prepare himself the better to govern his own dominions. May he imitate the virtues, but shun the follies and corruptions.

DON'T linger where "your love lies dreaming." Wake her up and tell her to get breakfast.

Editor's Table.

BRO. FOSTER PRATT has just returned from the Centennial, and reports his health much improved.

WE call special attention of Sir Knights to the reply of P. G. M., Hugh McCurdy to Brother Gouley, Grand Secretary of Missouri.

WE have several queries on hand, some of which we shall respond to in our next, and some will be sent up to the Grand Master for his opinions.

WE WANT a active agent for the FREEMASON in every Lodge in Michigan. Will W. Ms, who can act for us please send for circulars; and when they cannot act, will they please send a card, informing us who will make a good, active agent.

WE have no decisions from to Grand Master this month, owing, perhaps, to the fact that he has been from home much of the time for the past two months. A line from him informs us of his good health. He, no doubt, has enough correspondence on hands to excite the nerves of any one except a Grand Master, who soon gets used to being bored with a thousand-and-one queries of every imaginable kind. Those who read the FREEMASON will not need to ask the questions already answered over and over again for the hundreth time.

WE notice that a few of our Lodges have recently expelled members for *non-payment of dues*. This is wrong, as the Grand Master has decided that the Penal Code, which has been published with the Compiled Law, and received the *quasi* approval of the Grand Lodge. On page 102, Penal Code, paragraph 58, this emphatic language occurs: "A Mason shall not be expelled for non-payment of dues." He may be *indefinitely suspended*, which is the next penalty to expulsion. And should his conduct under such suspension be un-masonic and refractory, he may be tried for such un-masonic and rebellious conduct and duly expelled therefor.

THE DEVILS' WORK.—In our last issue appeared an article from the pen of the gifted A. G. Mackey, entitled, "The Glory and Shame of Masonry," to which we desired to call the special attention of the members of the Craft in Michigan, and hence we prepared a brief editorial for that purpose. When the last form was "made up" we were absent, and as there was too much "matter" for the "form," the compositor divided our article, giving only the closing paragraph, which taken thus isolated was not what we designed to say to Michigan Masons. But it utters only the truth, and perhaps it is as well that our brethren should know the exact truth in the premises. During last

year the illness of the editor threw this Journal many months behind time, and subjected the Publishers to loss. It had a tendency to discourage the brethren, and, taken together with the stringency of money matters the present season, has made subscriptions come in so tardily that the Journal has not paid expenses. We trust, however, that its many friends will rally to its aid, and by their timely co-operation it will soon be placed upon a substantial basis. We will continue to send the present volume to all subscribers for *one dollar*, and ten cents to pay the postage. The excellent story, "IN HOC SIGNO VINCES" of five chapters, commencing in number two, and continuing through five successive numbers, is, of itself, worth a dollar. Will our subscribers, each and all, please show their numbers to their neighboring brethren, and solicit their names. We shall be very grateful for such co-operation.

ANTWERP, OHIO.—The Editor was called to this flourishing village, situated on the T. W. & W. R. R., twenty-two miles northeast of Fort Wayne, Ind., to give an address at a St. John's Festival, on the 24th of June, ultimo. The occasion was a very enjoyable one indeed. Antwerp Lodge, No. 335, got up a strawberry festival on the occasion, the proceeds of which were over one hundred dollars. The evening was pleasant, though intensely hot, which served to give the ice cream, and ice cold lemonade a delicious flavor. All passed off to the entire satisfaction of those concerned, and the occasion will long be remembered as a very delightful one by old and young. The Editor had an opportunity of forming many new acquaintances, among whom we would mention Colonel S. R. Mott, W. M., Wm. C. Means, and ten other prominent citizens of Paulding and all members of the Masonic Lodge located there. The band from New Haven, Ind., composed largely of Masons, was also present, and added much to the liveliness of the occasion. Suffice it to say that we shall long remember this Centennial Saint John's Day, as one of the most enjoyable festivals we ever experienced; and our prayer is, that a hundred years hence, Masonry may be as prosperous, and our ancestors may enjoy the next Centennial Saint John's as well as we did the present one. We are under many obligations to Bro. R. S. Murphy, W. M. of Antwerp Lodge, for favors received. He worked with true Masonic zeal for the success which attended this festival, being supported by other members of his Lodge, and their estimable ladies. Long may they live and prosper.

DON'T mourn over fancied grievances. Bide your time, and real sorrow will come.

DON'T ask the Lord to keep your "garments unspotted." He isn't renovating old clothes.

THE MICHIGAN FREEMASON.

VOL. VII.—AUGUST, A. L. 5876.—NO. X.

BRICKS WITHOUT STRAW.

Our readers will recollect the circumstance arising during the captivity of the Jews in Egypt from which our caption is taken. Previous iniquities practised toward them having failed to crush their spirits, prevent their increase, or divert them from their faith, the task-masters were directed to increase their burdens, and they complied by requiring them to make as many bricks in a day without straw as they had previously done with it. Straw, it may be explained, was used by kneading it with the clay to increase its tenacity, just as to-day plasterers mix hair with their mortar; and, as the bricks were sun-dried, not burned, the straw was an indispensable ingredient. The added labor of finding straw or stubble for themselves was the extra task laid upon the people.

There has been a good deal of the same kind of business going on ever since, yet in one view of the subject, it might have been better for the world if there had been and still were more of it.

With the oppression of task-masters beyond reason, we trust there is no one to sympathize, but in many cases there is too little reason in the case, either on one side or the other. The struggle between labor and capital, for instance, has never yet been entirely adjusted, nor, as far as we have ever been able to see, have either party occupied exactly the right ground. We once worked for a person whose motto was that the way to get the most work out of men was to be continually finding fault, so that their fear of losing employment would of itself urge them to greater exertion—to his profit, of course. On the other hand, we have seen the employed giving more thought to the question, "How not to do it?" than how to promote the interest of those whose bread

they were eating. We presume that the idea of a body of men commencing work one moment before, or continuing it one second after the regular time, would be a curiosity worthy of record, and yet it would seem that notwithstanding a workman agrees to work so many hours for so much pay, and that when he has worked the given number of hours he has fulfilled the contract; still he ought to feel that the interest of his employer is also his own, in that the prosperity of the former insures work and wages and all that follows to the faithful employee.

If capital had a little less disposition to insist upon bricks without straw (furnished by itself), and labor were more willing to eke out its service by an occasional wisp of its own, we imagine that both sides would be the better of it, and there would be less waste of time and consequent suffering by the agreement.

Masonically, the same principle applies. We are continually making bricks, to be used in the walls of our mystic temple; but too often, alas, we do not stop to consider whether any straw has been used in the process of their manufacture. And consequently, whether when fitted into their places, they will bear not only the pressure of the superincumbent material, but even the ordinary wear and tear of the elements. Too often we accept a brick, the exterior of which is fair to the sight, the corners of which appear to be fair and well defined, without stopping to inquire whether it has the quality of adhesion, the necessary compactness to resist pressure, and we discover full soon when the day of trial comes, that it is, so to speak, but a whited sepulchre, fair without, but worth nothing to "stick" when the pressure is applied.

Another specimen of bricks without straw, is found in those Masters and brethren, who, being placed in a position of command, do not take the trouble to ascertain whether there is any straw at hand to be furnished to the workmen, to enable them to complete the work set before them, or in other words, who do not take the trouble to read, mark, learn and inwardly digest the constitutions and regulations of the Grand Lodge made for their special guidance and benefit. Of the thousand and one letters sent annually to any of the Grand Masters of the larger jurisdictions, asking for information, a large portion can be answered by simply referring the writer to the proper section of the constitution. It is, possibly, quite proper that the Grand Master should furnish this information when requested; but why is it not equally proper that others having the same sources of information as himself should look for themselves, with, in many cases, less trouble and loss of time than it required to write and wait for an answer? It may be that the Grand Master is expected to furnish straw to all who ask, but it seems to us that the askers are in duty bound to look up a shock or so occasionally for themselves, especially when it is considered that in so

doing they are preparing themselves for the time when they in turn may become teachers in our Israel.

The bricks required for Masonic walls, require the straws of knowledge to make them valuable, and such as are needed for the building, and those will soonest attain the needed solidity who most earnestly set themselves to the work of procuring it, and thus giving back in part to Masonry what Masonry has given to them in admitting them into her fold and making them partakers of her prestige and privileges, and as, therefore, we must have straw, let each endeavor to furnish our part, nor deem it harsh that we cannot be great without our own effort.—*N. Y. Dispatch.*

INNOVATIONS IN MASONRY.

Masonry as an organized society is governed by laws and regulations peculiar to itself. In many respects their counterpart cannot be found in any other society or organization in the world. Many of them have existed from the first formation of the Order up to the present time, and must forever remain unchanged in all time to come; and it is in this regard that we find one of the peculiarities of which we speak. It was evidently the purpose of the founders of Masonry to incorporate in it and throw around it such restrictions as would prevent a subversion of the main object they had in view by its organization. Unalterable laws were enacted, to the faithful observance of which they bound themselves by the most solemn covenants. Since their time, all who have been made Masons have taken upon themselves like obligations to support and maintain these laws as they received them. Every Master Mason is strictly charged to carefully preserve the ancient landmarks of the Order, entrusted to his care, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity. Before being installed into office, every Worshipful Master elect must declare that it is not in the power of any man, or body of men, to make innovations in the body of Masonry; and thus the institution has passed down through succeeding generations without any material changes from its original plan. While other institutions have sprung up and flourished for a short season, and then passed away into oblivion, Masonry has pursued a steady course, growing in numbers, in strength and influence, until it has spread over the entire civilized portion of the habitable world, and it is to-day a marvel to those who know not the secret of its talismanic power. Hundreds and thousands of good men and true, united in one common purpose, as members of the grand symbolic Lodge which extends from east to west and between the north and south, attest the wisdom of the original plan of Masonry, and of following it to the letter as has been done through all the past.

To every well-informed Mason it is evident that the future prosperity of Masonry depends very much upon a strict observance of the same policy in the government of the Craft. All innovations must be met at the threshold and driven back with resistless force. If any have already gained an entrance let them be expelled at once, and the doors more securely tyled in the future. It must be done, or Masonry can not long maintain that superiority over all other Orders which has been so often claimed for it and generally admitted.

It would seem that there could be but one sentiment among Masons upon this subject, for all have been instructed alike upon it, have taken the same obligations, and what is the duty of one is the duty of all. We find, however, in these latter days, a disposition among a certain class of the membership of our Lodges, to introduce some new features into Masonry, not in harmony with ancient usage and the long-established principles of the Order. They seem to think that something ought to be done to make Masonry more popular in public opinion, and to accomplish this end they seek to ally it with all the great reform movements of the day, and to make an exhibition of Masonry upon all public occasions. They would have Masonic Lodges in all Fourth-of-July processions; insist on their turning out on Decoration Days, or when any important event is to be celebrated which would afford them an opportunity to display to the world the insignia of the Order. Any excitement in a community upon the subject of intemperence, they regard as a golden opportunity for the Lodge to gain a little popularity. The Lodge must pass strong temperance resolutions discountenancing the use of intoxicating liquors as a beverage, sympathizing with the "crusaders," &c., and have them published in the newspapers, duly attested by the W. M. and Secretary. The Grand Lodge must enact prohibitory laws making it a penal offense for a Mason to manufacture, sell or use intoxicating liquors, which must be punished by the severest penalty known to Masonic law.

These and many other things equally foreign to the legitimate business of Masonry have been attempted, and in some instances actually perpetuated. They are as much innovations in the body of Masonry as would be the removal of what are known as the ancient landmarks of the Order. The difference is simply this: In the one case the Masonic tree is being cut down one branch at a time, while in the other case it would be cut off at the ground. One is killing by inches the other outright.

But a brother asks: "What harm is there in Masouic Lodges joining in a Fourth-of-July celebration?" or, "Why should they not unite with other organizations in a warfare against the liquor traffic?" We answer, simply because Masonic Lodges are organized for an entirely different purpose. They have their own legitimate business to trans-

act, and work to perform, and all matters not pertaining strictly to the Order are prohibited. In their individual capacity as citizens, or as members of any other society, organization or party, Masons outside of the Lodge-room are at liberty to act as best pleases themselves, so that they keep within the bounds of the law and the requirements of good morals. They may argue any of the great questions of the day; discuss religion, politics, or any of the thousand and one issues that are constantly agitating the minds of the people. But when they come inside of the Lodge room they must leave these matters outside of the tyler's door, for nothing can be permitted there that can disturb the peace and harmony of the Lodge.

Masons must not lose sight of the fact, that among their number are men from every nation on the face of the globe; representing nearly every church, sect or social organization in existence. They should remember, too, they are all citizens of only one country, which is the great globe itself; members of only one family, which is the entire human race; children of only one Father, which is God; and it is in this relation that they must

“Meet upon the level, and part upon the square.”

This feature of Masonry is one of its grandest characteristics, and it can only be maintained by holding fast to the landmarks and ancient regulations of the Order, as handed down to us through the generations of the past. Let us continue to say: “Behold how good and how pleasant it is for brethren to dwell together in unity.—*Masonic Advocate*.”

THE ANTIQUITY OF MASONRY.

It has been asserted by the enemies of Masonry that the vaunted antiquity of the fraternity is a mere myth, which rests upon no solid basis of fact, and that Masonic appeals to history are but the efforts of the literary acrobat who jumps backwards into the past and fashions for himself the links with which he unites his isolated facts. Possibly the logic of some of the Masonic historians, who have written upon the past career of the Order, is open to this charge. We have ourselves noticed much loose writing, and much vague assertion and surmise in some important Masonic works. But our critics, who are only too ready to discredit the antiquity of the Order, should remember the difficulty which surround the history of any secret society. Masonic history is undoubtedly involved in much obscurity, yet unquestioned proofs exist that the Craft, as a secret fraternity, existed in very early times. The Master Mason is a personage who figures in ancient historical documents, and it is quite certain that he was the chief of a band of subordinates, who held many secrets of the Craft in common. Gibbon tells us, in his history, that previous to the founding of Con-

stantinople, "the magistrates of the most distant provinces were directed, by a royal edict, to institute schools, to appoint professors, and, by the hopes of rewards and privilege, to engage in the study and practice of architecture a sufficient number of ingenious youths who had received a liberal education." A similar mandate was issued by the Emperor Theodosius. In the eighth century, Charlemagne had invited artificers from every country in Europe in which they were established, to erect his church at Aix-la-Chapelle. It is, therefore, certain that bands of artisans so early as the eighth century were scattered over the continent. After the Norman Conquest, Lanfrance and Gundulph brought over bodies of Masons to this country from the continent. They had previously been employed in building the churches at Caen, and that attached to the celebrated Abbey of Bec. Gundulph himself appears to have been versed in Masonry, and the designs for some of the castles of the period are attributed to him. William, of Sens, appears to be the first Master Mason whose works still exist in England. He was assisted, and succeeded by William, the Englishman, in the completion of the Choir of Canterbury Cathedral. At the commencement of the thirteenth century the fraternity appears to have been consolidated in this country, as it had been for some years previously in Germany and France. The German school is held by some authorities to have had priority over the French. There was, it appears, a College of Masons at Strasbourg, and another at Cologne, and the Masters of these were allowed a jurisdiction over all inferior societies, wherever they exercised their Craft. In these colleges regulations were passed, which were preserved under the strong sanction of good faith and secrecy. These colleges were probably very numerous attended by Master Masons; all instruction, it is said, was delivered orally. It is asserted that the colleges of Masons, in every country in Europe, received in this century the blessing of the Holy Sea, under an injunction of dedicating their skill to the erection of ecclesiastical buildings, and that certain immunities were conceded them, such as forming themselves into migratory societies, under the government of a Master of the Craft, with the privilege of making apprentices, who, after a due initiation, became FREE AND ACCEPTED MASONS. This statement, however, has not been verified. Still it cannot be doubted that Masons were at this time banded together in societies, and that the secrets or mysteries of the Craft were jealously preserved by the prying eyes of the vulgar. Many eminent ecclesiastics of the period are mentioned as the designers or builders of churches and cathedrals. No doubt, men like William Wykeham possessed some knowledge of architecture, but it is at least doubtful if the priests ever did more than suggest the rough ideas of buildings, while the details were supplied by the skilled craftsmen. Wykeham, indeed, appears to have been a skilled Mason, but

many prelates whose skill are associated with the building of cathedrals were, probably, mere patrons, who found the cash, and took to themselves the honor which should have been bestowed upon the Master Mason.

In the earliest era of the Masonic establishments, a geometrical figure was adopted in all sacred buildings, the import of which was hidden from the vulgar. It had possibly some Christian signification, but it had likewise a Masonic meaning which was perfectly understood by the fraternity. This symbol was formed by two circles cutting each other in their centres; it was held in high veneration, and was adopted by Master Masons in all countries. It was evidently symbolical of the principles which underlie the construction of the pointed arch. The brotherhood in this country were frequently employed on military works, and in the making of engines of war. The splendid castles of the fourteenth and fifteenth centuries were the work of Master Masons and their subordinates; the names of some of the former have been handed down to us. There is little or no trace of the Freemasons as a fraternity from the fourteenth century, until the reign of Henry VI.; a MS., which is said to have been signed by this king, makes some curious references to the secrets of the Craft. The original, unfortunately, is not in existence, but a copy was taken by Leland, and preserved by him in the Rodleian Library. This has been re-copied, and was first published at Frankfort, in 1748.

This singular treatise is entitled :

*Certayne questions with answeres to the same, concernynge the mystery of Masonrye, writtene by the hand of Kyng Henrye the syxthe of the name, and faithfully copied by me John Lelande, Antiquarius, by commande of his Highness.**

From the treatise and the acute comments of Leland upon it, it is clearly established that, at this period (1445) the Masons possessed certain secrets. Leland, indeed, declares that such secrets the Masons must have, "for though, as some people imagine, they have no secret at all, even that must be a secret which, being discovered, would expose them to the highest ridicule, and, therefore, it requires the utmost caution to conceal it." The irony of this passage is sufficient proof that Leland was not at the time, when he wrote it, in any way connected with the fraternity, although it has been asserted that he was afterwards admitted a brother. The king's treatise commences with the question: "What mote it (the secret) be?" Answer: "Yt beith the skylle of nature; the understandynge of the myghte that ys berynne, and its sundrye werkynges, sunderlyche, the skill of rekonnyn;ges; of wayghtes and metynges; and the true manere of faconynge all things mannys use, headlie, dwellings and buildynges of

*King Henry VIII.

all kindes, and all odther thynges that make goode te manne. What artes have the Maconnes techedde mankynd? The Arts of Agricultura, Astronomia, Geometria, Numeres, Musica, Poesie, Kymistry, Govermente, and Religioune." The king was evidently very curious, and we can only wonder that he did not seek admission to the Order. Leland's comments upon the treatise are, as we have shown, evidently from the pen of a man who was inclined to treat the Order with contempt, although he fairly acknowledged its existence and its possessions of a secret which he imagines may be no secret at all.

The Rev. James Dallway, to whose work we are indebted for some facts relative to the past history of the fraternity, has printed a list of Master Masons from the twelfth to the end of the fifteenth century. William Anglus is the first Master Mason of English birth of whom we have any authentic record; he assisted (twelfth century) at the restoration of Canterbury Cathedral. In the thirteenth century we find Henricus de Ellerton mentioned as "Magister Operum." In the next century, Richard de Stow was the Master Mason of Lincoln Cathedral, and Walter de Weston of St. Stephen's, Westminster, and Windsor Castle, St. George's Hall. Robert de Skillington was Master Mason at Kenilworth Castle, during the extensive alterations which that structure underwent at the period. Richard II., in 1392, by royal warrant, directed Skillington to impress twenty workmen, carpenters, &c., for the purpose of pushing on the work. Preston says that in the computus of payments (1429) of the Cathedral of Canterbury, the names of the Masters, Wardens, and Masons, are all recited. In this century, William Harewood was Master Mason of the Chapel of the College of Fortheringay. John Wastell and Henery Semerk had the contract for the building of King's College, and John Smyth was Master Mason of Eton College. Edward Leaman, of Sewark, Master Mason of St. George's Chapel at Windsor, 1480 and 1489, received as wages one shilling per day, or about twelve shillings of our currency. William Orcheverde, towards the close of the century, was Master of Masonry of Magdalen College, Oxford, and in the sixteenth century, John Cole had the direction of the works connected with the tower and spire of Louth, Linconshire.—*London Freemason's Chronicle*.

A NEW MASONIC HALL IN INDIANA.

At the last session of the Grand Lodge of Masons of the State of Indiana, the building of a grand Masonic Hall, in connection with the Temple, then in course of construction, was determined upon, and as a result a magnificent structure has just been completed at a cost of \$30,000. The hall was designed with special reference to the accommodation of the Grand Lodge in its annual meetings, and is admirably suited

for such purposes. It will, however, be also used for public gatherings, concerts, lectures, balls, etc., and as such it may be of interest to know something of its general construction and accommodation. As is perhaps known, the hall is situated directly in the rear of the Grand Temple, and occupies the entire second floor of the building. The main entrance to it is from Washington street through the Grand Temple, a spacious stairway and hall providing easy means of access. The dimensions of the hall proper, not including the stage, are 53 feet by 78; the stage, which is located in the south end, measuring 18x34. It is abundantly provided with light, has every facility for ventilation, is heated by steam, lighted by gas, and has all the modern improvements of the day.

The ceilings, which are of unusual height, are greatly relieved by three compartments, in the form of a square, seven feet in depth, and of uniform size in other respects. These compartments are highly ornamented, and in the center of each will suspend a chandelier of eighteen jets, giving to the entire surroundings a brilliant appearance after night. The hall is seated with chairs, and its capacity is limited to 800 persons. An iron verandah projects from the west side of the building, large enough for a band of music, and intended for such.

The stage is reached by a stairway on either side of the hall, and two suites of dressing-rooms are in direct communication with the stage, and directly under it is located a storage and baggage-room, to which access can be had from the exterior at the south end of the building. Exit from the hall is also had by means of a broad iron stairway leading up from Tennessee street, which can be used, if more desirable than returning through the Grand Temple.

Arrangements have also been provided, in case of fire in either of the buildings, to cut-off communication from each other by a sheet-iron door, and at the same time permitting of egress from both. The building proper, in which the hall is situated, has been constructed under the direct supervision of J. W. Hinkley, and is a model of elegance and substantiality. Its outside appearance is in keeping with its interior, and the structure is both an ornament to the city and a credit to those through whose means and instrumentality it was constructed. The apartments on the ground floor are being elegantly fitted up for business rooms.—*Indianapolis News*.

DON'T buy a coach to please your wife. Better make her a little sulky.

DON'T write long obituaries. Save some of your kind words for those living.

DON'T publish your acts of charity. The Lord will keep the account straight.

MARRYING A MASON.

BY WM. ROUNSEVILLE.

"Had I known you were a Freemason, I should never have married you."

On a snug and well-cultivated farm, but not of large extent, in one of the western counties of Western New York, had been erected a cosy and convenient little cottage, yet large enough to answer the present needs of the family which was to occupy it. A much-traveled road passed it a few rods in front, leaving abundant room for the display of horticultural taste, which opportunity had been freely improved. The center was a mass of bloom, graveled walks conducted to unexpected and half-concealed beauties, while a thick forest of the common evergreens, spruce, cedar and pine formed a protecting wall against the freezing blasts of winter, and a screen from the piercing heats of summer.

Around, and in rear of the residence, were the usual appliances of a thrifty farm, and the neighborhood gave evident and abundant proof that industry, frugality and taste had regenerated the sterile soil, and that the owners were the masters and not the slaves of labor. To the eastward through the thick foliage of the evergreens, could be seen the white spire of the one church where nearly every family in the neighborhood assembled on the Sabbath to worship God, and on an opposite corner of the street, had been reared the necessary adjunct of a well-governed community—a school-house of such dimensions, and used under such regulations as precluded the necessity of any child growing up in ignorance and consequent vice. All the surroundings seemed fitted for engendering pure and salutary influences over those who came within its reach.

The school building, which was two stories, and of a more pretentious character than most edifices used for that purpose in the country at the period of which we write, had a portion of the space beneath its roof, devoted to other matters than

"Teaching the *young* idea how to shoot."

It was occupied to teach the maturer generation the way of duty—in fact it was a Masonic Lodge-room. There could have been little of the anti-Masonic element in the community, else a building erected by a general tax, would hardly have been rented for a purpose, which in that case, must have been obnoxious to a portion of the proprietors. And this little community prospered and were happy, and no element of discord was mixed with the public disposition.

It was into this arcadian paradise that William Walton brought his newly wedded bride. She was a daughter of the Puritans, and self-reliant; a little opinionated, and had been taught that Freemasonry was the source of great evil in the community, and that Freemasons were not very inactive emissaries and worshipers of his "Brimstone Majesty."

It may be as well to say that Walton, previous to his migration from Vermont, had largely shared in that opinion; but a few years residence in New York, where the Fraternity was tolerated, and an acquaintance with many of the active members, convinced him there was much good in the Institution, and, just before he set out on his journey to bring to the home he had prepared, his wife, he received the degree of Master Mason.

It was only a few days after the happy pair had become settled in their beautiful

and love-lighted home, that one of the brethren called, and during the conversation that ensued, causally asked Walton if he would attend the Lodge on the next regular communication. His reply was in the affirmative, when his wife, who was present, arose and demanded, in a voice hoarse with excitement :

"William Walton, are you a Freemason?"

"I am," was the reply.

"Had I known you were a Freemason, I should never have married you," she fairly screamed, her face livid with anger; and before an answer could be given, she left the room, and retired to her own apartment. Of course the brother apologized on the score of ignorance that his question would produce an unsettled controversy and left the husband to smooth the anxieties of the "ragged edge of connubial difficulty," as best he could.

But that task was not so easily performed. The lady uniformly refused to listen to what the culprit had to offer in his own justification, and whenever he undertook that task, either left him alone, or replied so bitterly that it required all his self-command to prevent him from retorting in a similar strain.

Thus passed the years. Children were born unto them; acres were added to acres; barns were pulled down that greater ones might be builded; a new and more pretentious house was erected in the evergreen grove. All the evidences of prosperity were about them, and still the controversy on the Masonic question was unsettled, and the stereotyped phrase which stands at the head of this article was often repeated.

The family had commanded the respect and esteem of their neighbors; its head had been chosen by its fellow-citizens to fill high and honorable places in the public service; he had achieved a reputation for honesty and capability which is possessed by few in this age and country; he was a good husband, a kind father, a trusty public officer, and an honored man; and still if his wife had known he was a Mason, she never would have married him.

A man with an honest principal and purpose is likely to give too much credit to others for honesty, and this frequently leads him to place his confidence and trust where they will be abused and betrayed. Walton had extensive dealings in real estate, "had endorsed for a friend" occasionally, but managed to keep things square and easy during his lifetime, though his property was sometimes considerably encumbered with mortgages.

It so happened that business took him to New York city. There was a collision of trains—several were killed, some were desperately wounded, among whom was Walton, and others escaped unhurt. Fraternal hands ministered to his wants, and heeding his request to be taken home to his family, accompanied him, and as far as human skill could compass that end, relieved him from his sufferings. But it was written that he should die, and soon the Lodge, of which he was a member, was called to pay the last tribute of respect which the living can perform for the dead. As it was the expressed wish of the deceased that he should be buried by the Fraternity with all the impressive forms and rites of the Order, the widow could scarcely object, however much she felt like doing so, and the burial was performed under the auspices of the Lodge.

On examination of the affairs of the estate, they were found to be in a far worse condition than any one had anticipated. The executor was compelled to sell all the real lands except the homestead, and the proceeds of these sales barely were suffi-

cient to pay the legal demands against the estate, including several endorsements amounting to about twenty thousand dollars; leaving the homestead, with a mortgage of two thousand dollars, for the family. The widow, with her family, seemed likely to be turned out upon the cold charity of the world.

The Lodge, however, without consulting her, had determined otherwise. That portion of the homestead which was situated between the house and the river, was laid out in town lots, some of the more wealthy of the members purchased a number of them, and through their influence "Walton's addition" became very popular as a place for residences. Real estate in that quarter increased rapidly in value, and in an incredibly short time the mortgages were paid off, and a sum realized in addition sufficiently large to secure a respectable livelihood to the bereaved family.

When the final settlement was accomplished, the executor, who was also Master of the Lodge, as the safest securities with which he was acquainted, invested the surplus in United States bonds. It was a pleasant day for the Lodge, as well as for the family, when those bonds, representing a sum, the interest of which placed the widow and her children in comfortable and independant circumstances, were reported as the result of the effort to save the homestead, and it would be difficult to say which was most pleased with the successful administration of the estate, but from that day the widow forgot to repeat the old refrain, that had she known her husband was a Mason she never would have married him. But it was soon known to the Craft, she had said privately to some of her intimate friends, that no daughter of hers should marry a man not a member of the Lodge, with her consent, and that her sons should all be Masons if they were found worthy.

We leave the reader to decide when she thought most wisely—when she was sorry she had married a Mason, or when she was desirous that all her children should participate in the benefits of the institution? and would only say, there are many Mrs. Waltons in the world.—*Voice of Masonry.*

IMPOSTORS.

There are many impostors in this world, and one of the greatest is a professional beggar who goes from place to place, begging for alms and living on the credulity of Masons. Now that the doors are closed and there are none present in the Lodge but free and accepted Masons, we wish to say something for the benefit of the order.

It is no part of Masonry to encourage beggary, but it is the duty of Masons to nip the evil in the bud—to kill down the weed as soon as its growth is seen in the garden—to ferret out the impostor, and to so gird themselves in fraternal love as to warn every honest brother of impending danger. Masons are not expected to make hospitals of their homes; to provide carriages or places for those who always cry "give, give!" Their duty is to encourage all that is true, honest, faithful, industrious, and deserving—to be reasonably charitable to those in distress. As no one is admitted to the Lodge until he is proven worthy and able to walk and work his way on, so will the good Mason be as careful that no impostor works his way into the heart and sympathy of an honest man.

Every Mason will, if he is a good Mason, protect every other Mason in the right, but not in the wrong. If an impostor imposes on us, and is recommended by us to another Mason, who, on our recommendation, gives charity, we have wronged a brother for the benefit of an impostor.

A few weeks since there came to us a Mason who had served five years in a State's prison. He came in distress. The law had punished him, and when his sentence was served he came to us as a brother, and we gave him help to gain a foothold on the hillside of life. We would not shield a Mason or a father from punishment for breaking the law, nor would we stop to sermonize after the penalty was paid. We should all as Masons be as careful to guard the earnings of our brethren from impostors as to guard our Lodge from cowens.—*Pomeroy's Democrat.*

"SIT LUX ET LUX FUIT."

"Let there be Light," was the Divine command by which everything bright and beautiful came into existence, and those who have been taught from earliest infancy to reverence the Sacred Writings, and regard them as the only safeguard in their perilous journey through this weary pilgrimage of life, may seek in vain, from the commencement of the inspired volume to its termination, to find anything more sublime than this single sentence. Can it be wondered at, therefore, that the Masonic Fraternity all over the habitable globe have adopted it as a sentence which embraces within its meaning the primary objects of the Craft?

No one, outside the pale of the Fraternity, can form any definite idea of the real value of the institution to those whose glorious privilege it is to be allied to it by the ties of membership. They may, to some extent, it is true, form an opinion, grounded solely upon the character of those who may claim to be Masons, and this opinion may be well founded; but positive knowledge of the Craft or its ancient mysteries can never be obtained by any save those who, of their own free will and accord, have voluntarily knocked at the door of Masonry and earnestly sought admission, while living under the tongue of good report, being properly vouched for and recommended to the Lodge by those who had traveled the same road before.

"Let there be Light!" The command, when issued from the Orient, possesses force and validity second only to that sublime command first issued by the Grand Architect in person, as the world burst forth from chaos in all its superhuman, effulgent beauty. The command is given—right willingly it is obeyed. One by one the brilliant gems of Masonry are revealed to the astonished gaze of the neophyte, and far above them all he sees the embodiment of all human wisdom, in letters of glittering gold as it first appeared upon the gates of Ephesus: "Know thyself!" The idiot, the madman and the atheist, are alone debarred among men from the privileges of seeking initiation and advancement among men and Masons, cemented together as one vast brotherhood in the universal cause of charity, benevolence, and good will to all mankind. They, and they alone, may beat at the doors of Masonry from now until the crack of doom without obtaining a response. All others, coming properly vouched for, will find written above the doors of our Lodge-rooms: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you!" Noth-

ing prevents any honest man from seeking admission to our Fraternity, and having applied, nothing but physical or mental defects can prevent his admission.

To every brother admitted, the words, "Let there be light!" have a peculiar significance, for there, upon the ground floor of the Temple, it is the privilege as well as the duty of every experienced workman to teach the young brethren the duties devolving upon them. They instruct the neophyte in the correct principles of the sublime science of architecture, and as they exhibit to him the effect of human wisdom in the choice as well as the arrangement of the different materials of which an edifice is composed, they also prove that in the breast of every man is implanted germs of scientific industry that, fully developed, produce the most wonderful, salutary, and beneficial results. Here, also, they are taught the practical use of the celestial and terrestrial globes, the peculiar phenomena produced by the annual revolution and diurnal rotation of the earth around its own axis, the situation of the fixed stars, the erratic movements of the comets, the distance of the planets from each other, and as they stand awe struck before the handiwork of the Grand Architect, they are taught to turn reverently and submissively, and bow with deep humility as just and upright Masons before the source of all good, from which emanates every earthly blessing which we, as Masons, are permitted to enjoy.

From well taught and experienced workmen, the newly initiated candidate learns how to esteem the invaluable advantages which may be drawn from a correct knowledge of the five senses of human nature, and he is also taught why Free and Accepted Masons attach a peculiar value to the three most important. Few forget, while afterwards mingling in the busy world around them, the peculiar instructions so forcibly illustrated at this point, or the direct manner in which these instructions were conveyed to them.

Advancing further in our ancient mysteries, the aspirant for Masonic knowledge has brought before him the seven liberal arts and sciences, with the principles of which he must become familiar if he seeks pre-eminence among his brethren and fellows. Grammar is taught him that he may speak and write correctly, not only his own language, but that of other nations with whose people we may be brought in contact in after life. Rhetoric is so explained to him that he is enabled to speak with elegance and propriety upon any subject whatever, and portray to his auditory the various passions that actuate and govern the most important actions of their lives. Fear, Jealousy, Anger, Hate, Love, Devotion, all for the time being seem imbued with life, before the arguments of one well versed in rhetoric and its advantages to the orator, upon the stage, in the pulpit, or at the forum. Logic teaches us how to pursue a correct train of argument; how to lay down certain propositions and insist upon their legitimate results, passing on step by step from one gradation to another, till the point at issue is conclusively and accurately decided. We learn from Arithmetic as an art how to demonstrate some of the most difficult problems known to men or Masons, and that, too, beyond the possibility of a doubt. Geometry informs us of the peculiar proprieties so invaluable to the scientific mathematician, by which nature may be traced in every erratic movement. By its aid the architect hands his name and reputation down to ages yet unborn, the astronomer demonstrates the various movements of the planets as they revolve by the Divine command through their respective orbits, and explains the return of the seasons, as well as the reasons why they vary so much from each other; and by this most important science the weather-beaten mariner conducts his gallant ship in perfect safety to his port of destination, over the

trackless ocean. Music, too, is not forgotten ; as Masons, we are taught the science of sweet sounds, so as to produce exquisite harmony ; as one of the few earthly enjoyments that are permitted to follow us to another and a brighter world, we cultivate the science of music here on earth, confident in the belief that, when called from labor to refreshment for the last time, our ears will be greeted with joyous choral melodies that will reverberate through the blue arch of heaven for all eternity, although we cannot imagine their grandeur and magnificence until the mortal shall put on immortality. By astronomy we are taught to study the magnificent handiwork of the Grand Architect of the Universe, whose wisdom, strength, and beauty is here so admirably demonstrated. Palsied be the heart that does not beat more rapidly at the reflection that His mighty hand, who constructed the starry heavens, also holds the children of his creation in his open palm. No earthly blessing do we possess which he has not graciously vouchsafed to grant us. As men and Masons, therefore, we are taught to worship the great majesty of His goodness, and bow with reverence whenever we mention His sacred name.

More, much more than this, is taught the young student in Masonry upon the floor of the Temple. "Let there be light!" Is not the command literally obeyed within the sacred precincts of every well-governed Lodge? A rich, golden stream of light, virtue, and intelligence gleams from the Orient, which issues for the benefit of the Craftsman. Is he an ardent searcher after Masonic Truth? Let him *hear* with profound attention the lectures of the aged and experienced Craftsmen around him ; let him *see* the glorious results which invariably attend a life spent in rectitude and virtue ; and lastly, let him *feel*, in the inmost recesses of his heart, the duties he owes his great Creator, his brother Masons, and himself. In his eager pursuit after Masonic knowledge, he will not fail to acquire name, fame, and reputation ; nor will he be at a loss to understand why, at the command of the Architect, "Let there be Light!" all nature beats responsive to the divine suggestion—"and there was Light!"—*Kentucky Freemason*.

MASONIC LEGENDS.

S. W. HOOPER, IN VOICE OF MASONRY.

The so-called legends of Masonry may or may not be truth. They are not legends merely because they are thus designated by a class of disbelievers in what is called the antiquity of Masonry. But granting that there are legendary ideas in Masonry, they have their uses and always accomplish a certain definite purpose. Though "fair in their outward form, they are yet fairer within—apples of gold in net-work of silver ; each one of them like a casket, itself of exquisite workmanship, but in which jewels yet richer than itself are laid up."

"To find the golden key to these caskets, at the touch of which they shall reveal their treasures, has naturally been regarded as a matter of high concern."

There are no two parts of history that are complete in their combination without a certain connection link. Many times history will furnish the statement of the actions of a hero's life but no link by which they are connected, yet there is an unwritten history which blends the two with the character of the man. Imagination may supply the place, perhaps not the perfect description of the intervening life history, yet it furnishes the descriptive truth in many features, because corroborating facts lead

to the necessary thought that after one fact, certain things must necessarily exist before the other can exist.

A man of great power and influence, and engaged in a great public work in London, is in possession of a valuable jewel. Suddenly he is missing from his work and that jewel is found upon the person of a man who was in his employ. The disappearance of the man would naturally excite suspicion amid all who were acquainted with him. The finding of a jewel upon the person of another would indicate the murder of the man. The subsequent finding of the body under the earth at the edge of the River Thames would be corroboration enough to indict and condemn the person holding the jewel.

Here are but three points with no connecting link to substantiate a single thought, yet who would doubt that the murder was committed by that very man? The mind very naturally imagines a great and terrible struggle. It pictures the deathly blow; a final surrender and death; and yet it is not called imagination nor legend, because all know that the passage from a strong and vigorous life into the embrace of death, would not be without the exercise of almost superhuman strength in defense. Yet while the material facts may not be revealed, the thought of natural causes producing certain results is simply sufficient for all purposes of belief.

The feeblest criminal law would arrest, condemn and many times execute upon these three points without endeavoring to supply the missing links of evidence; and the attorney would feel warranted by the facts to supply the intervening space by imaginative power; and would not be charged with using legendary ideas to impose upon the credulity of the ignorant.

In history we have many such instances of remote portions of man's action.

Louis Napoleon was in a certain line heir to the throne of France. He was also a citizen of New York without credit as a man of influence and power; afterwards he ascended the imperial chair and assumed the reigning power. Before this act of his history, there must have been many a mental struggle, deep, anxious thought, and strong endeavors to obtain the Imperial Crown. This we know from the natural law that no such position could be gained without the very greatest struggles; but who would charge us with creating legends if we pictured those struggles and trials of a man aiming for such a position. The imaginative thought might not be true in detail, but would be true in fact.

Again, there are certain customs among a people of foreign lands; some of them are perpetuated in history; others are carried down by traditionary habit, and yet prevail among that people as they did a thousand years ago. They may be habits of religion, or of mechanical or commercial life. There may be no detail in the history of their origin to give us the exact manner of their introduction into use, yet there were certain circumstances which of themselves would have produced these very forms as a legitimate result. Now, if we take these circumstances, and by imaginative reasoning, form them into a consecutive history, we are not to be accused of framing a legend, because the very facts warrant the supply of the missing link in the chain.

What more can be found, then, in Masonry than this very fact? It may be said to be a legend if, when we raise from the catacombs of an eastern land the body of a man upon whom we find certain marks which are now used as Masonic emblems, we say he is a Mason. But why call it legend? Here are two facts in the antiquity of Masonry. But, perhaps the Order adopted these marks in ages long subsequent to

that burial. True! But we find the same in other places, which proves a community of interest at some time in the long past, not that it was possessed of the same name, but has in some way been transferred. A fact or idea of this kind has really nothing like a legend.

Legends are founded upon the imagination without a basis of a real fact. They are the conceptions of superstition and devoid of any semblance of intelligence. While, to the contrary, there are no parts of Masonry that may be charged with either one or the other.

The Arabs are full of legendary tales, yet in no case are they traced to any authenticated act. Sometimes they pass from age to age almost unaltered, except in phraseology; yet they partake in all languages and ages the same impossible and inconsistent idea.

In what are called Masonic legends, there are no evidences of the legend. The very first thing upon which this charge is laid has its very foundation in fact. Some of them are plainly cognizable by every intelligent Mason and reader of the Bible First in biographical and second in architectural history.

It may be true as charged that the portion making the deepest impression, and from which the most valuable lesson is gleaned, is true historically. That may be true as far as the sacred volume is concerned, but if we had at command, perhaps, libraries long since lost, it might be found historically true.

But in the event of there being no historical detail, then we have the several facts narrated, and if the missing links are supplied, upon the principles heretofore stated they are still within the bounds of naturalness, and not really susceptible of the name legend. But suppose there are only the first two facts, and the results given are the work of imagination wholly; still they do not partake of the nature a legend, because they are only such human events as have many times occurred, while the legend brings to the mind things that have never occurred.

We take this Masonic traditional history and compare it with the legend of Biahop Hath, who, having fled to his stone tower in the midst of winter, was followed by an army of mice and devoured, while his tower crumbled and fell around him.

The one has a degree of plausibility, founded upon the brief facts of an authentic history, while the other has none.

In order to dissipate the legendary idea charged, it is not necessary to prove all things as historically correct, because in giving the history of great men and things, it is necessary only to give important events. The important eras in the history of Brutus and Cæsar are given; but there have, doubtless, been links that connected them that could now only be supplied by imaginative power.

Abraham broke to his wife the terrible command concerning their beloved son Isaac, but the imagination is left to conceive the interview of grief and sorrow that must, without doubt, have taken place; yet how easy for the hearts of tender parents to conceive the terrible anguish of those hours intervening between the sad tidings and the final return; yet there were facts within those hours that need no delineation. But suppose these facts, the two written and the intervening unwritten, were dramatized, we would more naturally look upon it as history than imagery; although a part was pure imagination, but no one could charge legend upon the dramatist.

Upon this basis are all the higher Masonic traditions founded.

The symbols and ancient religious rites do not partake of any such nature or element. It may be true that they are not performed in this same manner by the only

religious body that perpetuates them; but if we read the character of that people there has been a certain progressive element that has caused changes in their manner, while Masonry is perpetuated without any change. And while it has not, perhaps, preserved it in its exact forms, it has not been its aim to do so, but only to give detached portions to inculcate certain truths and impress certain lessons.

But this will give no grounds for the idea of legends, because they are sufficiently accurate to be proven history.

The parables of Masonry, as indicated in a middle degree, and which indicates the principles of integrity, are not based upon any myth, but are parables based upon common experiences of early life in ancestral history. There may be no absolute written history, but they belong to the unwritten history of common life, and were so recognized by Jesus Christ during his life-period on earth.

The same general facts may be argued with good effect in all of the still higher degrees, and all of that portion of Masonic life that belongs to the so-called legends is falsely termed, and leads the anti-Mason into persecution of the Order, and the Mason into wrong ideas in regard to it.

DOWN WITH MASONRY.

A large number of Christians, or Philanthropists, or Christians and Philanthropists, have been in session in Chicago for several days. The object of this gathering is to put down Masonry, not brick and stone masonry, but that dreadful oath-bound association, whose members once killed Morgan. That is to say, killed him till after election.

The world watches the proceedings of this body with intense interest, fully believing that, in the suppression of Masonry, it has a mission, a great work to perform. The association numbers somewhere from 50 to 100 members. Masonry has anywhere from five millions to fifty millions of members. This will oblige every member of the Anti-Masonic society to do some heavy work. Each of these has to dispose of from five hundred to one million Masons. It's big odds; but then there is no doubt they have the will, the desire, the inclination, to succeed. All they lack now is the ability.

There is no doubt of the fact that Gen. Blanchard, in his crusade against the Masons is doing Godservice—or at least he thinks he is. Masonry is a dubious article, anyhow. Able-bodied men who appear on the streets aproned like pastry-cooks or butchers, occupy an equivocal position. What business have they to wear white aprons? What right have they to wear aprons at all? Are not these aprons worn so that deeds of blood can be committed without musing their clothing with gore? What terrible signification is there in all these stalwart, mysterious men going about with this unfathomable attachment? In truth, any man who will make a spectacle of himself by marching up one street and down another, in broad daylight with a little short white apron strung around him, ought to be suppressed either by Blanchard or the police.

Again, what is meant by other Masons going about in uniforms and wearing pewter swords? What dire project is entertained by these men with plumed hats, gauntlets and glittering sabres? It may be plunder. It may be rape. It may be something worse than either of these. Whose watch or throat is safe when gloomy look-

ing bands of men, in funeral black, and armed to the teeth, with a falchion of glittering pewter, are allowed with impunity to drill in secret places, and to march through the streets at any hour of the day or night? Where is Hickey? Where are the police? Call out the first regiment, and let us have this menace removed at the point of the bayonet!

Blanchard is right every time. Every few days a dripping body is fished from the river. What proof is there that, in every case, the body is not the victim of Masonic hate and vengeance? Who has been able to prove satisfactorily that Masonry did not set fire to Chicago? And, see here, Mr. Blanchard, can't you guess who abducted Charley Ross? Do you twig? Masonry, my boy, dark, secret, silent, implacable Masonry? And did it never occur to you, Mr. Blanchard, to think of Masonry, when you have revolved that sphinx of problems, that hitherto unanswerable question which has so long called vainly for answer, from out the gloomy crypts of the past? Who struck Billy Patterson? For all the mysterious crimes that have escaped detection; for the explanation of bloated corpses far out at sea, rocking idly on the swell, and coming, no one knows whence, and drifting, no one knows whether; for gashed throats, yawning horribly as gray morning first discovers them in the out-ways of life; for all these let Masonry answer—if it can. Will it? If not, Mr. Blanchard, then abolish its members, and may Hiram Abiff have mercy on their souls!

The Masonic business has gone on long enough. For thousands of years Masonry has existed, and during all that time tempests have swept the earth; volcanoes have inundated us with ingenious wrath; wars have prevailed; grasshoppers, the murrain, the itch, measles, drunkenness, divorce, murder, shipwrecks, and termagant women have abounded and have cursed the earth, like fierce hounds, rending, tearing, afflicting humanity. Who can fail to see the connection between Masonry and all these specified evils? No one. It is as clear as it is that hunger causes nakedness, or that water creates thirst. Down with the acacia! Let it be dug up all throughout the world, and be thrown over the fence. It is a weed which takes up a place which might better be occupied by the shamrock, or some other vegetable of thrifty growth.

—*Chicago Times.*

THE WARRANT.—“From personal observation for years, we are satisfied that the great bulk of visitors call for the Charter of a Lodge just to show how smart and important they are; and the way we get around such fellows is simply this: We ask him if he came here to visit a Masonic Lodge, and he says yes, and he wants to see the charter; we merely say that we are using it as a part of the Lodge, and if he wants to see it he must prove himself worthy to go in and look at it in its proper place, and if he is able to get in and does not find the Charter there, then he can retire without having held Masonic communication with a clandestine Lodge. As a general thing, such ‘smart Alexs’ come to the conclusion that it *is* a Masonic Lodge they are trying to visit, and, as it is a rule to be examined, they had better stand the test, and go through in the good old way. For a person who does not know one charter from another to demand it, like a grand tycoon, it is simply ridiculous.”—*Geo. Frank Gouley.*

OUR CREED.

COMPOSED BY BROTHER TH. REHM, OF PARIS.

The *Universe*, the marvellous and perfect
 Proclaims its ruler, the *Great Architect* :
 From radiant heavens to the glow-worm's lamp
 The whole creation bears his mighty stamp ;
Strength, Wisdom, Beauty are his threefold name,
 Of Life and Love He is the sacred flame.
 Oh ! that no one speak of his light divine,
 The *Mason's* heart may be the holy shrine !

Not lost are ye, who wither, fade or die ;
 Ye meadow-flowers, or ye stars on high !
 Not lost—but changing only shape and place
 Obedient only to the laws of Time and Space.
 And thou, oh Man ! of dust and spirit born,
 Thou too, through Death wilt reach another morn ;
 Thy bosom nurtures the celestial seed
 Of *Immortality* !—The *Mason's* creed.

From age to ages Humankind proceeds
 With silent step onward :—Immortal deeds
 Of ancestors that fought for Right and Truth
 Yet stimulate admiring grandsons' youth.
 But they who thus in Faith and Charity
 Build up the Temple of Humanity
 With trusty hands and with a loyal heart,
 Are *we*, the *Scions of the Royal Art* !

"OPPOSED TO CHRISTIANITY."

It is not infrequently said by the bitter opponents of Masonry of the Blanchard type, that Masonry is opposed to Christianity. None but Masons can know how utterly false this accusation is, nor need Masons turn aside from the great work which should engage them to refute every vile slander which their enemies may propagate against the institution. But we give place to the following high-toned statement of the real relation of Masonry to Christianity, by Bro. John Caven, Mayor of the City of Indianapolis. While Masonry is not sectarian it is *charitable*, and St. Paul says, "without charity we are as sounding brass or a tinkling cymbal" :

"Another objection urged against Masonry is that it is opposed to Christianity. This is simply *not true*. It is not a Christian Church, and does not profess to be ; neither are your academies of arts and sciences ; neither are your hospitals and charit-

able institutions ; but Masonry is the ally of Christianity in every good work. Charity is the true essence of all true religion, and charity is the great cardinal principle of Masonry, its corner-stone. We have work enough for us all to do in this sin and sorrow-stricken world. We each have our own work. We visit the sick and fatherless and comfort the sore-hearted. Is this unchristian ? Ministers are among our most honored and zealous members.

"Masonry has for its motto the grandest ever written upon human banners : ' We aim to unite men of every country, sect and opinion into one band, or society of friends and brothers, among whom no contention should ever exist, except that noble contention, or rather emulation, of who can best work and best agree.' This we could not do if we required the acceptance of any particular religious creed as a prerequisite for admission to our order. We would then be a church. We aim to unite members of all churches. They can all meet upon the level of the Masonic floor, which they can not all do about the same religious altar. A seeker for admission into our order is not required to sign this or that creed, or article of faith. He is required to believe in God ; to declare his trust in Him, and if so, we give him our heart and hand, welcome him to the great brotherhood—wide as the world itself. Can a Christian, Mahomedan, and Jew worship God at the footstool of the same throne ? Masons can ; can kneel and clasp hands around the same altar, be their creeds and beliefs what they may. We need some common ground on which all men can meet, and where can men of all nations, tongues and creeds meet but at the altar of Masonry ? It is charged that Masonry is positively an irreligious institution. So-called religions are many. Masonry is one. Some religions have many gods. Masons believe in one God, whom they reverence and love. Religion, so-called, has caused tears to flow, and has made widows and orphans, imprisoned disbelievers, tortured them at the rack and burned them at the stake, consumed cities, desolated lands and blotted out nations. Masonry has no armies, no arsenals, no magazines or implements of war or death, no flag of desolation, no watchword of hate. Masonry is the world's great peace-maker. If all men were Masons, nations would learn war no more. Masonry never consumed a city, never desolated a field or a hearthstone. It employs no racks, chains or faggots ; never burned a disbeliever at the stake, never made a widow or an orphan, never shed a drop of blood, never caused a heart to break or a single tear to flow. Its hosts are those of peace ; its arms, good deeds. Its banner is love and its watchword peace and good will on earth."

EDUCATE THE ORPHAN.

The June number of the *Kentucky Freemason* contains an electrotype picture of the Masonic Widows' and Orphans' Home of that State, to which we have called the attention of our readers more than once, and praised the zeal and liberality of the Kentucky brethren for the making of such ample provisions for the support and education of the families of deceased Masons. The Home is a spacious building, imposing in appearance, and skillfully arranged to meet the demands of those in whose behalf it was erected. If we do not mistake, a somewhat elaborate description of the building has already appeared in these

columns, and it is not, therefore, necessary that it be repeated here. But we cannot forbear praising the liberality of Kentucky Masons, and contrasting their zeal and noble charity with the inter-deadness of the drones which swarm about our Michigan Hive! Here we are with a membership of over twenty-six thousand affiliated Masons, a number hardly equaled in any State of the same number of inhabitants. We often boast of our numbers, and of the almost unprecedented growth of the Craft in this Jurisdiction. We are proud of Michigan as a State, and speak to strangers in praise of her wealth of soil, her natural advantages of location, of her valuable timber, her mineral wealth, her various inland lakes, the almost seas of fresh water which surround her, and afford our favored people ample cheap transportation to Eastern and European markets. Wealth comes to us almost without toil. And with all these advantages how little are we doing to show ourselves more than cumberers of the ground? With all our advantages, I fear we come far short of being worthy, by our noble deeds, of the advantages we boast. We should be a noble, generous, philanthropic people, occupying the front ranks of the great army of reformers, and with an open-handed charity which would challenge the admiration of our less favored neighbors, we should give according to our ability. But how is it with the citizens of Michigan in general, and with Masons in particular? Look at the meagre salaries we pay our Governor, Judges and Officers of State, almost, if not without a parallel! Behold our Masonic Order with its 26,000 members without a Masonic Temple, or Grand Lodge Hall, or Home for our widows and orphan children: and our Grand Lodge nearly bankrupt, without a Charity Fund! And many of our Subordinate Lodges meet in rented halls, and a few are talking loudly about surrendering their charters rather than pay the extra ten cent tax, per capita, which our Grand Lodge has found it necessary to impose! While we are thus idle, Indiana is leaving her old Masonic Hall for a new one built on a grander scale, and Ohio is moving for a new Masonic Temple, to cost a half million dollars. Is it not a shame that we have no Masonic Temple in Michigan? That we are erecting no monuments of any kind as evidence to our posterity that we were Masons?

Now, instead of our murmuring at the small sum assessed by Grand Lodge, who will be the first to second our motion for a Charity Fund,—an assessment of fifty cents per capita for the first year, to start with, and at least ten cents per capita annually thereafter? With such a fund we can do something worthy of our name and numbers, for the lone widow and the children of our deceased members. Who would feel the burden of this meagre tax? It is only a tenth part of what another Order pays in annual dues in the State where we were made a member, and the greater sum is there paid promptly, and without a murmur.

With such a Charity Fund in our Grand Lodge, what a brilliant record could we soon make for our institution? We should then soon be known by our kindly deeds. We should have a higher claim to charity than is given by all the mocking prayers, "Be ye warm, and be ye clothed," which were ever uttered by hypocrites or idle drones in the Masonic Hive.

We are not in favor of expending large sums of money in the erection of costly edifices or endowment of Masonic schools. We have an excellent system of education in Michigan. Our public schools and our State University are ample for the education of all the children of the State. What we do need is a Treasury which shall be kept well supplied with the funds needed by those in indigent circumstances, out of which to educate and clothe the children of our deceased Masons. Now we are doing almost nothing in this direction, and for one, we feel rebuked when we read of what Masons are doing in Europe and other American Jurisdictions, while we are idle.

Since writing the above, we have received the July number of the *Masonic Chronicle*, from which we extract the following, which shows that we are not alone in the wish that Masons may arouse to a greater activity, and achieve something worthy of themselves and the Order:

"We have been a member of the fraternity many years, and love the principles it teaches by precept, but of its practice we have much to complain; that while other associations are advancing in liberality and humanity, the one of all others professing the most, seems to be doing the least. The subjects of Charity, Relief and a home for the Aged and Orphan are prolific themes for annual addresses and 'Post Prandial' speeches, and serve well for certain purposes, inducing the warm hearted and honest, but less-informed brother to give freely of his hard earnings for those sacred purposes which to him seem the all-important object of our fraternity. But, how much? or, we might with propriety say, how little of the vast sums collected for Lodge and Grand Lodge uses ever finds its way into the channels of *Relief*? A well informed brother and a member of a Lodge numbering over one hundred members, informed us a few days since that in the last annual report of the committee on finance of the Lodge of which he is a member, the expenses of that Lodge for the year preceding, for rent, Secretary's salary, Tiler's wages, Grand Lodge dues, and incidentals were something over *one thousand dollars*, while their disbursements for *Charity* were but *thirty-five dollars*. We do not believe this is a fair ratio, but it approximates and illustrates a *forced* practice that illy accords with masonic teaching and preaching. We have used the word *forced* as the best word we know of to express our ideas of the growing spirit of extravagance prevalent not only in Subordinate but Grand Lodges. How unlike the Lodge-rooms and gorgeously decorated Temples of our time were those of our ancient brethren, who met and disseminated the principles they *practiced*, on the tops of hills and in the valleys below. We are glad we are not alone in our way of thinking, and copy the following from the *Review*, which has also the endorsement of the *N. Y. Dispatch*; we earnestly hope that Bro. Simons will follow up what he has so ably begun. No brother has a better opportunity to do good.

"The article from the *Review* is under the head of 'Evenings with the Old Chair'—

"Do you think, Old Chair, that Freemasonry in this country, at the present time, is properly performing its mission? To go a little further, is it accomplishing any good that could not as well be accomplished if there were no Freemasonry?"

"The Old Chair confesses it difficult to reply to the above in a satisfactory manner, without employing more space than it has a right to claim; but the Old Chair does *not* think Masonry 'is properly performing its mission.' It is conceded that Freemasonry with its large membership, is capable of wielding a vast influence; and with the wealth and social standing of its members, it might do immense good. But what is it doing? Has it provided a Home for the aged and infirm who are destitute of home and friends? Has it made provision for the education and support of indigent orphans? Does it furnish aid and assistance to virtuous poverty, by which the unfortunate may be assisted to a better position? In short is it doing *any* thing *worthy of its means and members*, to 'properly perform its mission?' If so the Old Chair has not been advised of it.

The Grand Lodge meets, blunders over a little legislation, elects officers, and 'closes.' Not a word is said about doing anything for the good of society, to befriend the friendless or aid the helpless, nothing about how the great masonic body may be improved, nor how the mission of the Order may be accomplished!

"Lodges are organized 'to make Masons,' and they never do anything else! That seems to be their mission, and their only mission. No, no, the Old Chair is of the opinion that Masonry is not performing its proper work, and a large portion of its members are derelict in their duty to the Order. Is it any wonder that anti-Masonic associations are formed, and anti-Masonic papers issued, and organizations formed to create public sentiment against it?"

AID TO THE WASHINGTON MONUMENT.

Not long since we published an appeal in behalf of the Washington Monument, and offered to remit any amount which might be placed in our hands, giving credit in this Journal. We have received just one dollar, which we have not sent up in the hope that some other Brothers would soon send in something, and we should have a remittance more worthy of the object. We are poor, but are willing to contribute one dollar, and we think many others could do as much.

Several Grand Lodges have contributed each \$1,000. Ours is too much embarrassed to do that, and it will be left to subordinates and to individual members to contribute as liberally as they will. We shall wait awhile to see if some others may not forward a few dollars to go up with the one sent us by Brother Lewis Raymond, who says: "I have just been burned out, and my means are rather limited at present. I might say that I am the poorest of the 26,000; but still I can spare *one dollar* to the memory of so honored a member of our Great Brotherhood as George Washington." So we think, and so we hope others will, and act accordingly. We give below the report of the Finance

Committee, which was adopted at the last session of our Grand Lodge, touching this subject :

To the M. W. Grand Master and Brethren of the Grand Lodge of Michigan :

The Committee on Finance to whom was referred the subject of extending aid to the National Monument Society, (for the purpose of completing the monument to Washington, commenced nearly thirty years ago,) have given the application, so ably presented to this Grand Lodge by M. W. Bro. Charles F. Stansbury, Past Grand Master of Masons of the District of Columbia, careful consideration, and would most respectfully report :

That we listened with deep interest to the statements made by M. W. Bro. Stansbury, and that we cordially endorse and fully agree with the action taken by several of our Sister Grand Lodges, that the present condition of this unfinished monument to the Father of our country is discreditable to the nation; and we sincerely trust that in this Centennial year of our Republic the necessary means may be secured for its completion. We believe that the nation should, in its public character and through its constitutional agencies, aid this great national work; and we very much regret that this claim is presented to us at a time when we are so little able to respond as a Grand Body, on account of our present financial condition, which at this time requires great consideration from the Grand Lodge.

But we feel that, as individual Masons, the almost sacred duty devolves on us to aid to completion this monument to him, who was "first in war, first in peace, and first in the hearts of his countrymen," and who has special claims on us as one of our Mystic circle. We, therefore, ask the adoption of the following resolution :

Resolved, That this Grand Lodge would recommend the application for aid to the favorable consideration of Subordinate Lodges in this Grand Jurisdiction, and ask them to contribute as liberally as their means will justify; and they would further recommend that the Grand Secretary be notified of the amount voted by the several Lodges, that the National Monument Society may ascertain through him the sum to be relied upon from this Grand Jurisdiction.

EUGENE P. ROBERTSON,
WILLIAM B. WILSON,
Committee.

THE MICHIGAN FREEMASON.

Two more numbers only are necessary to complete the seventh volume of this Journal, and it is quite time that we draw our designs for future work. All things considered, the present year has been the most unpromising and unremunerative of any of the seven since the enterprise of publishing the FREEMASON was commenced. We remember, however, that it has been a year of great monetary depression, and many a business man who has labored hard, lived economically, and managed with wonted shrewdness, finds himself without profits, while some have suffered loss, or been compelled to close business entirely.

But a business cannot long be continued which does not yield a living compensation. And as this enterprise has not compensated either Publishers or Editor for the past two years, the grave question

has forced itself upon us: shall the Journal be continued? Never before, since it was issued, did we entertain, for a single moment, the idea of discontinuing it. Even when other Masonic Journals of much merit were going to the wall, as for instance, *The Masonic Trowel*, *The National Freemason*, *The Masonic Mirror*, *The American Freemason*, *The Masonic Monthly*, *The Mystic Star*, *The Freemason*, of St. Louis, *The New England Freemason*, and *The Masonic News*,—all these, and others, have gone down since this Journal was commenced; and yet, amidst such a mortality of Masonic publications, we have not entertained the thought of discontinuing ours, until the present unpropitious season. And even now we do not choose to entertain such a thought. Our most intelligent brethren say that such a step must not be taken—that “*our MICHIGAN FREEMASON must be sustained at all hazards.*” The assurances of co-operation from such brethren give us courage, and we shall continue to battle for the Journal, with the hope of better times at no great distance in the future.

Within a short time we shall issue our Prospectus for the Eighth Volume, with the hope that Masters of Lodges will either take the matter of raising Clubs in hand personally, or else see that reliable brothers are appointed agents, and that they have the needed co-operation. If proper efforts are put forth in the Lodges, we have no doubt that a patronage may be obtained which will place this Journal, not only on a living basis, but give to its managers Masonic wages for their labor.

We do not ask that a dollar be sent in for the eighth volume till the first number shall be issued and received by the subscribers. What we desire is this: Raise clubs and report them to us, if possible, by the last of September, so that we may know thus early about what number of subscribers we may rely on for the next volume. If possible continue the effort till twenty be obtained in each club. Of course all Lodges cannot give us so large a club, but if we could have *an average of twenty to each Lodge*, we can greatly improve the Journal, and expend \$1,000 in the compensation of the best Masonic writers in Europe and America for acceptable original articles written expressly for the FREEMASON.

With such a patronage—and it amounts to less than one-quarter of the Masons in Michigan — with such a patronage we shall be enabled to send out a Journal which would be second to none in the country. Brethren, is not an end so desirable worthy of a zealous, persistent effort?

We shall make one more effort on our part, and hope for success. But if a Home Masonic Journal is a thing desirable to have, our brethren should support it without begging on our part. Much less should it be expected that the Editor or Publisher should be forced to

enter the field and beseech the brotherhood for a support which should come promptly and voluntarily. The time of the Editor should all be given to the work of his office, that his work may be done promptly and well.

TRANSACTIONS OF GRAND LODGE.

We are in receipt of two copies of the printed Transactions of the Thirty-Second Annual Communication of the Grand Lodge of Masons, held in the city of Grand Rapids, January 25th and 26th, 5876; also containing minutes of a Special Communication held at Detroit, May 29th, A. L. 5875.

The first impression on the receipt of the book is wonder at its insignificant appearance,—the volume containing only 123 pages. But the matter soon becomes apparent when we glance through it, for it is minus the usual Report of the Committee on Foreign Correspondence, which ordinarily makes up fully one-half of the volume, and is the most interesting and instructive portion of it to the intelligent student of Masonry. It seems too bad that the Transactions should have to go without this report not only to our own Lodges, but also to all the Grand Bodies with whom we are in correspondence. But we are assured by those claiming to know that the missing report will appear in due time printed in a separate volume. This doing work by halves, though not the best way, is better than not to have it done at all. But we hope the report of Committee of F. C. will appear in time, and will prove satisfactory to all concerned.

We have had time to give the Proceedings but a hasty perusal, and can say that our Grand Secretary has done his work well. If we were to criticise anything it would be the too closely following the footsteps of his predecessors. Some important changes might be made in the tabular department of the printed Transactions, which would be of great value to the Craft.

But the Publishers are not quite up to the times in their department. The paper on which Transactions are printed is not first-class by any means, nor is the mechanical execution all that we should expect from the office of the *Detroit Post*. But it is the style of some firms to bid low, and then turn off a cheap, poorly executed job. That is hardly *on the square*, Mr. *Post*.

But we are glad to receive the Transactions, even at so late a date, (the publication of them was detained several weeks in the hope of receiving the Report on Foreign Correspondence,) and we will not be over critical. They will compare, except in size of book, with those of many other Jurisdictions. But we will express the hope that in future this department will be better worked up, and our Transactions be out

on time and in a better shape. The work of the Committee on Foreign Correspondence should be done by the time Grand Lodge meets so that it may be submitted, if called for, to that body for its inspection, before it is published. And it strikes us that our Grand Lodge should make a rule requiring the Secretary to issue the Proceedings of all the years that he fills the office, so in case of change the incoming man will not have to do the work of the preceding year, which is in the hands of his predecessor, who is familiar with it, and also with the working of the office.

WHY SO EXPENSIVE?

We are often asked why Masonic Journals and books are so expensive? We will endeavor to answer the question, and hope to make the matter understood by all who do not already understand the why and wherefore. We first note the fact that whatever costs labor and involves an outlay of capital is expensive, just in proportion to the labor and capital required in the production. When seasons are favorable and large crops of grain are produced by a comparatively small amount of labor, then grain is cheap; but when the seasons are unfavorable, and much labor and capital are required, giving but a small return, the price of grain changes. It is scarce and expensive. The greater the yield, for the same labor and investment, the cheaper can the grain be afforded, and yet the producer be doing a thriving business. Just so is it with the mechanic; when he obtains constant employment, and larger jobs, he can offer to work for cheaper wages and yet thrive at his business. Articles which sell readily and are in constant demand become comparatively cheap, albeit their production compensates the producers. This must be evident to all from the experience of everyday life.

Now, Masonic publications are necessarily very limited in their sale. They go only to a class, and go to only a few of that class. They are confined to a small territory. Hence the sale is so small that it is difficult to cover the actual expenses of publication. It should be remembered that much of the expense of making a book or a journal comes from the composition and imposition, in other words, the typesetting and putting the types, when set, in forms or pages. This done, the difference between printing one copy or one hundred or thousand is but little more than the cost of the paper. So that small editions involve almost as much expense as large ones, for the greater part of the expense,—that of composition and imposition,—has to be paid the same whether the number of books or journals printed be few or many. Hence a Journal which has but two or three thousand subscribers, and charges \$2 per volume, may have hard work to live; yet the same

Journal would make its publishers rich at \$1 per vol. if he could have twenty or thirty thousand cash paying subscribers.

Masonic Journals are like Medical and Law Journals in that they are limited to a class. But the latter have this advantage, they are not so limited in territory. They generally go out from some large city and circulate over several States, and the more popular ones throughout the nation. They, too, have the patronage of a class of book-men, of professional men, whose business as well as taste and habits lead them to read and patronize their Journals. If the twenty-six thousand Masons of Michigan would all subscribe for the *FREE-MASON*, and pay for it promptly in advance, it could be published at double its present size, and at one dollar per year. But alas, alas; here is where the trouble lies. Now not one-tenth of this number take our Journal! And many of them compare it with our large literary monthlies which cost but \$4 per annum, and ask, "Why is your little Journal so dear?" My dear Brother, the publishers of Harper's Monthly have from 130,000 to 150,000 advance paying subscribers, which serves to give them a half-million dollars, or more, per annum, with which to publish their Magazine. Can you expect a Journal with a couple of thousand subscribers to do as much? How can we make bricks without straw?

Some of our reading Masons never complain of the price of the Journal. They say it is worth much more than it costs, and that they would not be without it for double its present price. If our brethren will more of them subscribe for it and read its contents for a single year, they will not grumble at its price. Oh, how many there are who can invest hundreds for show and frivolity, but think that every dollar paid for a good book or journal is so much thrown away! We need more head and heart culture. That is cheap at any price, and much more important than the provisions upon our tables, or the apparel we wear. If Masonry is worth anything as a science of head and heart culture, it is worthy of our study and support.

Correspondence.

LETTER FROM THE GRAND LECTURER.

DEAR BROTHER CHAPLIN:

I intended to have written you long ago, but I have been very busy. I was at Centennial during nearly the entire month of June, and since my return have held my Schools in First District, and also spent a week in Sixth District, visiting Lodges. On the 20th inst., the corner stone of "Lexington Public Hall and Masonic Building," was laid by

the Grand Lodge of F. & A. M. of Mich., and a very interesting time was enjoyed by all present. A very large concourse of Masons assembled and participated in the ceremonies.

Lexington Commandery No. 27, K. T., Port Huron Commandery No. 7, and Genesee No. 15, were also present, and the last named Commandery being accompanied by Gardner's famous Flint City Band, created the liveliest enthusiasm among our citizens. The ceremonies were very impressive, and passed off in a manner quite satisfactory to all present. I leave here to-day for Big Rapids, where I have a School of Instruction Wednesday, the 26th inst., and from there I go direct to Lake Superior, to hold Schools at Marquette and Hancock, and I have also calls to visit Ontonagon Lodge No. 67, and one other in that vicinity, which I shall endeavor to do before my return. The only Schools now called, besides those mentioned above, are in the Sixth District, as follows: commencing Monday, August 28th, and spending the full week. Schools are to be holden at Flint, Saginaw City, St. Louis, Bay City, and Tawas. I will send you appointments in other Districts as soon as agreed upon, and would be very glad to have you with us all you possibly can be. I think at these Schools of Instruction you could increase the circulation of the "FREEMASON" quite materially. I will certainly try to aid you in that direction. I admire your zeal in the cause, and hope the Craft will sustain your journal, and make it a magazine that we may all be proud of. If even one-fourth of all our Masons would subscribe for it and *pay*, you could certainly do it.

I will write you as to the trip up this shore as soon as settled upon.

With kindest regards, I am, Fraternaly Yours, &c.,

A. M. CLARK.

LETTER FROM THE GRAND MASTER.

MARQUETTE, July 18, A. L. 5876.

BRO. CHAPLIN:—I duly received yours of the 13th inst., but have been unable to write a word by way of reply until this moment. The intelligence which you give does not surprise me, as Bro. Ihling told me some weeks since that he intended to abandon the publication of the FREEMASON. I cannot give expression to the deep regret that I feel upon such an announcement. It will be a calamity from which the fraternity in this State will not soon recover, and a standing disgrace that 26,000 Masons will not support a magazine as valuable and so cheap as yours. To be able to read the decisions of the Grand Master every month is alone worth to every W. M. ten times the subscription price, and the seven bound volumes would make a Masonic Library of incalculable value to any Lodge. I sincerely hope that you will be abundantly successful in your effort to increase your subscrip-

tion list, and I authorize you to make any use of this letter which may serve your interests.

I have a number of decisions which I will send in time for next number, if possible.

I am very truly and fraternally,

M. H. MAYNARD, Grand Master.

Questions and Opinions.

[NOTE.—As the personal opinions of Masonic Editors are not *Law*, we change the heading of this Department. The decisions of the Grand Master are law, in his Jurisdiction, till reversed by the Grand Lodge.]

Ques. Can an objection be made by proxy, by a member of a Lodge, to a visiting brother's visit thereto?

Ans. We judge not. It has already been decided by our Grand Master that an objection made by a member to the visit of a brother is only temporary in its effect, and is no bar to the visit of the applicant at another meeting when the objecting member is not present. We know of no good reason why this decision should be obviated by inducing some other brother to object to the presence of the visitor. As the matter now stands a member of a Lodge may object to the visit of a member belonging to some other Lodge provided the presence of the visitor is so annoying to the objector as to make the absence of one or the other a necessity. In other words the right of a member to visit a neighboring Lodge is not equal to the right of a member to visit his own Lodge. But the objection made must be renewed at subsequent meetings, and must be renewed by the brother himself, and not by his proxy.

And while upon this subject permit us to say that this matter of objecting to the visits of brethren in good standing in the Order is liable to abuse unless carefully guarded. The right of visitation was formerly considered an *inherent Masonic right*, and is still so considered in many jurisdictions. We think it should not be infringed except in rare cases. Only when some personal difficulty has unfortunately arisen which cannot be healed, and when the parties are so at variance that the presence of the visiting brother would disturb the harmony of the Lodge, should objection to the visit be made. It would be decidedly unmasonic to object to a visit for any slight cause. Remember the golden rule of doing unto others as under like circumstances you would be done by. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Ques. Can a Warden who has been elected and installed into his office dimitt during the term of said office?

Ans. Not unless he is about to remove either out of this Jurisdiction, or to some distant part of it, so that Lodge attendance would be

difficult or impossible. The rule is that neither of the three first officers of a Lodge can dimit during the term of their office.

Ques. Has a brother the right to disclose the color of his ballot?

Ans. He has not. The ballot should be strictly secret, sacredly so. Evil, and only evil, can come from divulging to others the color of our ballot. If we cannot keep our own secrets, how can we expect others to keep them for us? A man who cannot keep the color of his ballot to himself is not fit for a place in a Masonic Lodge. That is *our* opinion.

Editor's Table.

WE are in receipt of a communication from Brother Youngs, of Milwaukee, Grand Lecturer of Wisconsin, which comes just as we put our last form to press, and therefore too late for this number. It will appear in our next.

It will be seen by correspondence from Bro. A. M. Clark, that he is off for the Upper Peninsula. Wish we could accept a kind invitation of the Grand Master just received, and visit that pleasant, cool summer resort. But for the present we must remain here and roast!

BROTHERS! our prospects are brightening! Letters are coming from all parts of the Jurisdiction, giving promise of aid. We feel cheered, and hope by the timely co-operation of our friends, to be able to save the FREEMASON. We hope all who can will come to the rescue at once.

THE PRESENT NUMBER.—We give our readers *twenty-five cents* worth of reading matter in this number for only about 10 cents! Will our subscribers each procure one new one for the present volume for *only one dollar*, and we pay the postage? Brothers! how easy it would be for you to thus double our list. We hope that the Lodges will subscribe at the regular rates, \$1.50. They can well afford it, and we need the funds so much just now.

BOUND VOLUMES OF THE MICHIGAN FREEMASON.—By reference to the letter from Grand Master Maynard, found in this number, under the head of *Correspondence*, it will be seen that he speaks of the great value of the Bound Volumes of the FREEMASON to the Lodges. Past Grand Master Webber recommended that each Lodge in the State take this journal and have it bound and kept in the Lodge for reference. The volumes already issued make quite a start toward a Lodge library. We have several sets nicely bound, on which we will print the *names* and *numbers* of the Lodges purchasing them, if ordered. These volumes will grow in value and importance every year, and lucky will be the Lodges that procure them. Now is the accepted time.

THE MICHIGAN FREEMASON.

VOL. VII.—SEPTEMBER, A. L. 5876.—NO. XI.

DEDICATION OF THE MASONIC TEMPLE AT BUFFALO, NEW YORK.

The brethren of Buffalo, N. Y., dedicated their beautiful new Masonic Temple on Saint John's Day, June 24, 1876. The occasion was a most brilliant one, and the procession the most imposing by far ever witnessed in that city. The Grand Lodge was escorted by the Knights Templar in their showy equipments; five Commanderies being represented, and eleven Lodges.

The usual ceremonies of dedication being over, the Grand Master introduced Hon. G. W. Clinton, son of the immortal DeWitt Clinton, who pronounced the following eloquent and appropriate

MASONIC ADDRESS.

This is the festival of the evangelist who leaned upon his Master's bosom at the Supper, who was pre-eminently the Apostle of love, and who tarried for Christ's coming until there was vouchsafed to him a vision of the heavenly Jerusalem and the triumph of the Lamb of God. Our tradition hath it that he was a friend and patron of our ancient and honorable order; and, whether the tradition be accepted or not, the fact that he is venerated as he is by all good Masons ought to satisfy the world that Freemasonry, though not Christian by profession, is Christian in its spirit. It is very pleasant to remember that throughout this hallowed day the glorious sun, as it looks down upon this revolving world—upon its isles, its continents and its broad oceans—will see and smile upon Masonic votaries of St. John, the deiciple whom Jesus loved.

This holy, happy time is a portion of the Centennial year of the United States of America. The third day of July will complete the
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first century of our national existence. How brief and how unstable are all things which are not spiritual and of God! This beautiful earth, her sister planets, the great sun himself, and the innumerable host of stars which seem to make immeasurable space a fit tabernacle for Almighty God, must grow pale and totter in their courses, and perish; but soul, which is the breath of God, will survive the wreck of worlds and suns. Upon our earth, beings of infinite variety spring into life, and wax, and wane, and die. The isles, the continents, the seas, are raised, depressed, and riven. Forests give place to arid plains and sterile deserts learn to blossom like the rose. Islands rise from and sit smiling on the bosom of the sea. The sea breaks down the rocky barriers of the land and swallows the receding coasts, and, through its action, it may be, as some believe, that the continents themselves are slowly revolving around the axis of the earth from east to west. The world, and all its components, and everything material that doth it inhabit, are and have been from the beginning continually changing. Of the works of man nothing is everlasting. Nothing is immutable but truth: "The eternal years of God are hers." Freemasonry embodies and enshrines a portion of God's truth, and hence it is that, excepting perhaps the Chinese and one or two other Asiatic states, there is not one living government in the whole world whose antiquity equals that of ancient Masonry. The Indian, the Egyptian, the Assyrian, the Persian, the Macedonian, the Roman empires have vanished. The Mohammedan, once so mighty and so proud, is now a poor dependant upon the jealousies and vacillating policy of Christian powers. In the last century, the map of Europe has been changed some fifty times. In that time, how frequent and how unfruitful have been devastating wars and bloody revolutions! Humanity has sunk aghast from the appalling misery produced by mad ambition and the frenzies of oppressed nations. And yet, amid all these ruins and convulsions, from the earliest times till now, our Order has quietly pursued its humble appointed labor. Its antiquity and steadfastness are not of themselves unquestionable titles to respect. Alas! we do well know that the enemies it contends with are more ancient than itself. Its long endurance and increasing vigor do indeed furnish some assurance of worth, but demonstration that it and its private works are good, can flow only from present, open evidence—evidence such as the Order has this day produced before an appreciating public.

This is not a fit occasion to dwell upon the history of our beloved country. God has sustained it through perils which would have been fatal but for His goodness. Our independence was won by war. It was confirmed and strengthened by another war. A third was forced upon us by an ignoble opponent. Then, in our own time, befell the most dreadful of them all—one which set brother against brother, threatened

Liberty with extinction, and covered the land with mourning. Our hearts bleed afresh when we recall the horrors of the dreadful years through which it raged. But Liberty and Truth were vindicated and rebellion beaten down, though our country was left suffering and exhausted. Thank Heaven its wounds are nearly healed, and its rapidly returning strength gives assurance to the world that our country is renewing, with fast majesty and vigor, its grand career. Look back, my brothers, and judge whether I err in my fond belief that, throughout the century, in peace as well as in those distressful years, Freemasonry has been a useful friend of Right and Liberty and Order. I shall not dwell upon this theme, nor shall I strive to prove what seems to me so manifest—that our Order, in its love of liberty, and by its quiet inculcations of all the virtues which make men pure and noble, has been of some service, however humble, to our happy land. Its tendencies are to make man God-loving, just and kind, and it leaves them free to choose their religion and their party. The state is composed of its citizens. They are its life, its wealth, its all. The halo of past glory, present riches, a boundless territory, and a countless people, cannot make it strong or happy. Its true strength resides in intelligent and virtuous citizens, actuated by the love of liberty and honor—a public that detests corruption and is aye ready to submit to any sacrifice for the vindication of purity and justice. Our Order prepares men for true citizenship, and we argue well of its usefulness to our country in the future.

You will not, I am sure, mistake me, my Brothers! If I should eulogize Masonry above its worth, or falsely, I should offend you. It does not act directly upon states and creeds. It favors good government by making good men. It requires of every man whom it receives the avowal of his belief in God, and questions his creed no further. Its meetings are exclusive, simply because they are composed of men who meet as brothers to transact business which concerns themselves alone. Its secrets and its mysteries are precious to Masons, but their disclosure would be of no service to the world. It excludes females because the work of the Lodge is, as the name of the Order indicates, wholly masculine. Were another reason needed it might be found in the fact that the participation of women in secret mysteries has always resulted in terrible scandals, if not in crime:—witness the Orgies of Bacchus! Masonry imposes no obligation in the least inconsistent with our duties to our God, our country, our families or ourselves. We hasten to the rescue of a brother in physical jeopardy, and warn and counsel him when his morals are in peril. In sickness and in suffering we visit him. The Lodge is a sanctuary for innocent affliction and not for crime. We cannot interpose between our brother and offended law. If he fall under its condemnation, or become a victim of debauchery, we still en-

deavor to comfort and reclaim him, though we abhor his vices and justify his punishment. As Masons, we are not liable to become the tools of the ambitious. No one can demand a brother's vote upon the mere ground of Masonic brotherhood. Freemasonry is based upon and commends the practice of order, and love and labor. In its operations it is quiet and unseen, like the unnoticed, genial faces of nature which educe life, and growth, and fatigue. Of the good seed it sows some falls by the wayside and some upon stony places, and some among thorns, and some into good ground—and of that God gives the increase. Far be it from us to exalt our ancient Order beyond reason. It is religious, but not a religion. Apart from its history, its symbols and its ceremonies, Freemasonry is only an honest, homely, genial institution, that becomes very precious to every true man who tries it, and does him good. There is a stronger and more effectual grip than that of the lion's paw. There is something far superior to Masonry, and happy is he who, rising above the morality and love and worship it inculcates, can truly say: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Masonry has grown with the growth of our country. It lives, indeed, where aristocracy prevails, and I fear me is there somewhat tinctured by it. But it might well say, "Where liberty dwells, there is my country." Nowhere in the world does it flourish so vigorously as in the happy land where the dignity of manhood and the brotherhood of all men are practically acknowledged. When I reluctantly accepted the invitation to address you, my brothers, I longed to present you with a sketch of the rise and progress of the Order in the United States, or the State, or at least in the western portion of the State, but I soon found that I had no time for the collection of the materials for either of these works. Surely a history of Masonry in this State down to this Centennial year would be a most appropriate contribution to the literature of the Order. Would that some competent brother would prepare a history of Masonry in this city and county, and the neighboring counties. It would embalm the memories of many departed worthies, afford striking examples of Masonic virtue, and guide and encourage the Order in its honorable course.

On the 7th day of December, 1757, St. John's Lodge, No. 1, of the city of New York, was instituted, and it still exists. Thirty years ago, as I am informed, there were fewer than one hundred and fifty Lodges, and not twenty thousand Masons in the State; but now there are in it eight hundred Lodges, embracing ninety thousand Masons. Then certainly there is strong proof that Freemasonry and free institutions are congenial. In the history of Freemasonry it ought never to be forgot-

ten that about fifty years ago a few foolish Masons inflicted upon Masonry a most painful and disastrous wound. In violation of every Masonic rule and principle, they abducted William Morgan, an apostate Master Mason. Morgan disappeared. The public readily believed that he had been murdered or compelled to commit self-slaughter. The people were easily induced to believe that the crime was the natural fruit of Masonic obligations, and that all Masons were in league to conceal the crime and shield the criminals. In the honest but mistaken popular excitement that followed, Masonry was abandoned throughout large portions of our country. In Western New York charters were surrendered and Masonry renounced by many honorable men. I believe that forty years ago there was not a Lodge at work in this State west of Cayuga river. Certainly there was not one in Buffalo. Here Truth was "crushed to earth"; but she has risen again, and Masonry has to-day exhibited herself to an admiring and sympathizing public in all her modest beauty. Never was there, on this continent at least, a procession more creditable to our venerable Order.

The known character and standing of the citizens who compose the ten Blue Lodges of Buffalo, and joined in that procession, gave assurance to the world that Freemasonry is honorable and good. Its veneration for the Holy Scriptures was unostentatiously evinced. It was indeed a glorious and impressive spectacle, and, I doubt not, brought tears of gratitude and joy to the eyes of the few old Masons who remember the dark anti-Masonic time. We are proud of the Brotherly feeling that added to the procession so many faithful Brothers and our sister and more distant Lodges. We are proud of the gallant bearing and accomplishments of the Knights of St. John. They have conferred pleasure and won deserved renown by doing the Blue Lodges of Buffalo great honor to-day. From the bottom of our heart we thank Company D, of the Buffalo City Guard, for its courtesy and kindness to the Commanderies. We thank the good people of Buffalo for their manifestations of confidence in and respect for our Order. This has indeed been a proud day for Masonry—a very happy day for the Brotherhood in Buffalo. The dedication of this Hall has been more memorable by the presence of the Most Worshipful Grand Master of the State. He, in person, has performed the duties of his exalted office, and, aided by other Grand Officers, has dedicated these spacious halls to Masonic uses. How noble they are in their dimensions! How elegant in their decorations! How complete in their furniture and appointments! With humble implorations, they have been devoted to the service of Jehovah and the benefit of man. May His blessing rest upon us and upon all who shall henceforth tread upon this holy ground! May they never forget that the All-seeing Eye is constantly upon them, and that there is a spiritual temple, not made with hands, eternal in the heavens!

I cannot tell you, my Brothers, how much I do rejoice in this, your great achievement; but I rejoice in it less for its own worth than as an augury of a more glorious future. You will not stay your labors here. From this day forward the Masons of Buffalo will not, cannot rest satisfied, until this proud city shall recognize among its chief architectural jewels a hall worthy of and owned by its Masonic bodies. Long before the second Centennial of the United States shall come—it may be in a small fraction of a century—such a hall will arise here and stand complete in strength and beauty. I shall not see it. The time cannot be far distant when sprigs of evergreen will be dropped into my grave; and I am very thankful that I have had this opportunity to declare, not only to you but to the whole world, that, in my poor opinion, Freemasonry is honorable, that I have found it good, and that I hold all its worthy members in affection and esteem.

LEGEND OF STRASBURG CATHEDRAL.

There is a quaint old tradition which comes down to us from ancient times, tottering under its load of age, and replete with the superstitions of the past.

On the borders of Alsatia there lies a great city, dating its foundation far back to the old Roman days, and rich in those architectural relics of the olden time which are ever so dear to the antiquary.

“Quaint offspring of centurial years, the town of Strasburg stands,
Rich in the lore of a mighty past, in legend and in story;
Rich in high-hearted men, honest sons—a country’s truest glory;
Rich in its old Cathedral Church, with clustering ivy spread,
The Santa Croce of the land, where sleep her noble dead.”

The story runs that once in every twelve-month, on the eve of St. John, when the quiet burghers of that ancient city were wrapt in peaceful slumber, and when the hour of midnight clangs out from the loud-tongued bell which hangs in the Cathedral tower, the spirits of the stone masons, by whose hands the sacred pile was erected, arise from the tomb and once more revisit the scene of their former labors. Up from the dark and gloomy crypt, along the columned aisles and vast, dim nave, across the white, gleaming marble floor, checkered with ghostly shadows that stream from picture oriels, past the stone-carved statues that keep watch and ward with their swords and sceptres, comes the long train of death-like, night-wandering shadows. Clad in their quaint old mediæval costume, the masters, with their compasses and rules; the craftsmen, with the plumbs, and squares, and levels; the apprentice lads, with their heavy gavels, all silently greeting their companions, old and dear, with time-honored salute and token, as of yore.

While the last note of the deep-mouthed bell is still trembling in the air, reverberating from arch to arch, and dying away amid the frozen music of the traceried roof, forth from the western portal streams the shadowy throng. Thrice around the sacred edifice winds the waving, floating train, brave Old Erwin himself leading the way; while far up above, above the sculptured saints who look down upon the sleeping city—up where, at the very summit of the feathery, fairylike spire, the image of the Queen of Heaven stands—there floats a cold, white-robed female form, the fair Sabina, Old Erwin's well-beloved child, whose fair hands aided him in his work. In her right hand a mallet, in her left a chisel, she flits among the sculptured lacework of the noble spires like the Genius of Masonry. With the faint blush of dawn the vision fades, the phantom shapes disappear, and the old Masons return to their sepulchre, there to rest until the next St. John's eve shall summon them to earth.

MASONIC POEM.

[The following poem was composed by Brother Dwyer, and read at the opening of the Masonic Hall, corner of Broadway and Pearl streets, New York, October 30, 1827.]

When first on chaos and primeval night
 The holy mandate burst—"Let there be Light,"
 The dim, disorder'd shadows backward fled,
 And new-created day her radiance shed.
 The tuneful spheres in order placed on high
 Effulgent beamed throughout infinity;
 Then in the heavenly throng of harmonies,
 For love celestial warm'd th' eternal soul,
 And Order perfected the mighty whole.
 Through each long cycle of uncounted years,
 From sun to sun—from sphere to rolling spheres,
 Seeking a place th' unwearied spirit soar'd,
 Where it might love, and be again beloved.
 Delayed, at length, in Solomon the blest,
 It found a refuge in the wise man's breast;
 In Salem's walls it dwelt, a welcome home,
 Beneath his Temple's proud aspiring dome.
 In those bright realms of David's sacred son
 Masonic honors first on earth begun.
 Thence, through the world, on wings of light, they sped,
 And raptur'd nations bent their suppliant head.
 Kings from their thrones submissive honors bow'd,
 And empires joined in acclamation loud.
 Far from Judea, where this flame began,

The brightening beams through warlike Europe ran,
 Cross'd where Atlantic waves disastrous curl'd,
 And blazed in glory on our new-born world.
 Their strong foundations, on whose lofty walls,
 Masonic taste has reared these splendid Halls,
 Give hope Masonic influence and power
 Still more may strengthen each revolving hour.
 Here may our hearts in friendship e'er be bound,
 Love, Truth, Fidelity and Union found !
 And here for ages while the rolling sun
 Through these bright skies his trackless course shall run ;
 May no rude hand these gorgeous walls deface,
 No discord our unbroken league disgrace.
 In friendship may we live, in friendship die,
 And leave these seats for brighter seats on high.

A WORD IN SEASON.

The present year is likely to bring to our Lodge doors more visiting brethren than usual on account of the many strangers attracted hither by the national festivities and the great Exposition as a part thereof. Naturally, Philadelphia will be the objective point in the first instance, but sooner or later the great majority will favor the metropolis with their presence, and our Lodges and other organizations with a visit. It is well that we should know what our duty is in the premises, and be ready to welcome or refuse the stranger as the case may be. It should be recollected that with us the right to visit is never absolute, our rule being that one not a member of the body which he proposes to visit can only be admitted to that privilege by unanimous consent of the actual members present, or, in other words, when a member objects for any or for no reason beyond the mere objection, it is the duty of the presiding officer to refuse admission on the general principle that no visitor can be admitted whose presence will tend to embarrass the Lodge work or disturb its harmony. But suppose no objection to be made—and it is but fair to say that few instances of the right occur—the question then is as to the regularity and good standing of the brother proposing to visit, and this we may remark in passing is a question our Lodges are less qualified to pass upon than they generally suppose themselves to be. In evidence we present the following article from the pen of R. W. Geo. Frank Gouley, in the *Voice of Masonry* :

Having so many questions propounded to us relative to the exact standing of English Masons sojourning in this country, and their claims upon our Lodges for relief, as well as to the evidence or certificate to be presented with their petitions for affiliation in American Lodges, we concluded to have the whole matter settled by ex-

planation from the home office in London, in pursuance of which we submitted a list of questions embodying the material points, and from the courteous and able Grand Secretary, R. W. Bro. John Harvey, we received a reply under date of May 22d, from which we condense the following facts :

1st. The Grand Lodge certificate given an English made Mason at the time of his making is evidence that he received the degrees therein specified, but not evidence that he is now a member, or in good standing. Such evidence must be obtained by subsequent inquiry.

2d. English Masons, in affiliating with one or more Lodges in England, must present the same documentary evidence of good standing, etc., as is required by American Lodges generally.

3d. An English Mason, at initiation, becomes *ipso facto* a member of the Lodge, unless otherwise specified at the time.

4th. All applicants for relief must present satisfactory evidence of membership and good standing.

5th. All English Masons, being members of a Lodge, are charged Lodge dues, whether at home or abroad.

6th. It is the law and the custom for every visitor to present his certificate before being examined for admission, hence no American should try to visit an English Lodge without a certificate or diploma, nor should American Lodges examine a visitor from outside of the United States or Canada without his Grand Lodge certificate of membership, in order to avoid impositions. In Missouri the requirement is of many years' standing.

7th. English Lodges, as a rule, do not issue dimitts, but membership is severed by a formal resignation, which is entered upon the record, and certificates of that fact may be subsequently obtained.

8th. An English Mason may be a member of as many Lodges as he pleases, at the same time, but pays his dues in all of them, and dereliction in one is dereliction in all.

In carefully reading the English Book of Constitutions in connection with the explanations given by the Grand Secretary, we find that our American Lodges, as a rule, have been very loose both in the examination and donations of relief to foreign visitors and sojourners. It is a common thing for a foreign Mason to say that he has lost his Lodge certificate, whereas it is a very easy thing for him to write and get a duplicate, if he is still in good standing, and it is almost impossible to find an English Mason, although living here for years, to be able to present a receipt for payment of his Lodge dues, or any other documentary evidence of membership. He will sojourn here for several years, and when in need will present nothing but his original certificate of receiving the degrees, which is no evidence whatever that he is not now an expelled or suspended Mason. Even if he claims to have resigned his membership, he rarely presents a certificate of that fact, which, if presented, may show that he has been ever since a non-affiliate, not having paid a cent into any Lodge or charity fund.

If an English Mason applies for membership here, his present status should be written home for before a ballot is had—unless he has the evidence with him—and if he is found correct, then his Grand Lodge certificate will be equivalent to a dimit to file with his petition. He may be a member both here as well as in his mother Lodge, and his election and payment of dues here does not release him from his dues at

home, nor *vice versa*. In writing to Bro. Hervey for this information, we stated that we needed it, not only for our local State Jurisdiction alone, but for publication for the benefit of all our States, and would therefore suggest to other Masonic journals the propriety of copying this report for the use of Lodges generally.

We are evidently doing our sister English Lodges great injustice, in too many instances, by harboring and aiding sojourners who have no legal Masonic standing at home, and of which fact we remain ignorant by our failure to compel the visitor to produce a proper certificate, and the applicant for relief proper evidence of good Masonic standing and worthiness. We refer more particularly to those who have lived in this country one or more years, and not to those making merely a temporary visit to the States, and whose certificates are generally of a recent date.

From Bro. Hervey's letter we learn that Scotland and Ireland have the same system of membership and certificates, although not so strict a system of Lodge dues, except that Ireland is rapidly adopting it.

We think it is time that American Lodges should be more circumspect in their intercourse with visitors, both those from home and abroad.

The remarks of Bro. Gouley in the foregoing are timely, and awaken, or at least should awaken attention to the fact that we have been altogether too liberal in our acceptance of strangers among us, and somewhat too careless in admitting as correct evidence that when tried by the rules will be found altogether incompetent. Thus Bro. Hervey tells us that the certificate of the Grand Lodge of England is evidence that the party named in it has regularly received the degrees of Masonry, but it is not evidence that the possessor is in good and regular standing if any considerable length of time has elapsed between the date of the certificate and that at which the intending visitor presents himself for examination, and hence when, as is the case in a majority of instances, the certificate is anywhere from two to twenty years old when presented, it will at once be seen that we are not warranted in giving it any special weight in the decision of the question of the present good standing of the person who presents it.—*N. Y. Dispatch*.

ST. JOHN'S LODGE, No. 1, NEWARK, N. J.

This Lodge is over one hundred years old, having been instituted May 13, 1761, by a warrant issued by George Harrison, Provincial Grand Master of New York. Meetings were held regularly until 1768, and from that time until 1772 they were held at intervals. During the encampment of the Revolutionary army at Morristown, the furniture of the Lodge was removed to that place, and used in the camp Lodge instituted there. Here, it is said, Washington conferred the sublime degree of Master Mason on General Lafayette. After sixteen years of silence, the Lodge was again opened, in accordance with a warrant issued by the Grand Lodge of New Jersey, which had by this time been organized, and Moses Ogden was chosen Master. This Lodge

has always been composed of the most substantial citizens of Newark, and has in times past wielded considerable influence in the history of the place. At a meeting of citizens in 1791, the Lodge was appealed to to assist them to build an academy. The Lodge cordially responded, and the consequence was the erection of a large three-story double brick building on the corner of Broad and Academy streets, the site of the present handsome brown-stone post-office. The property having been sold to the United States Government, the Lodge-room in the Academy was vacated in 1855, and in 1858 the rooms now occupied by the Lodge on the corner of Broad and Banks streets, over the Newark Banking Company, were handsomely fitted up and dedicated with full Masonic ceremonies, February 22, 1859. The Centennial of the Lodge was duly observed in 1861 by jubilee services in St. Paul's M. E. Church, when the history of the Lodge was read by the late Judge C. P. Waugh, and an address delivered by Rev. Dr. Giger of Princeton. The Lodge has a Bible in German text over 300 years old, which was presented to it in 1800 by Bro. James Murray, of England. When Lafayette visited this country in 1825, a public reception was tendered him by the citizens of Newark, in which the Lodge heartily united and took a prominent part. After the public reception Lafayette was most hospitably entertained by the brethren in the Lodge-room, which was then located in the upper story of the Academy building, and which (it should have been stated elsewhere,) was dedicated June 10, 1795. When Kossuth visited Newark in 1852 he was also received and entertained by the Lodge in due Masonic form through W. M. Frederick W. Ricord, who is now one of the Associate Justices in the Court of Common Pleas for Essex County. A contribution of \$100 was presented to Kossuth by the brethren, to which he made an elegant response. The present officers of St. John's as follows: John D. Mitchell, W. M.; Charles H. Gleason, S. W.; Francis C. Butler, J. W.; C. W. Harrison, Treasurer; G. W. Garrison, Secretary. The present Treasurer has held the position for twenty-one years.

ABUSE OF THE BALLOT.

The following remarks, by M. W. John P. Allmond, of Delaware, touch upon a subject on which many of us have had unpleasant experience; his treatment of it is worthy of study:

"Every member of the Lodge exercises his right to vote, and by the conditions, no member's vote can be called in question. We do not certainly know that any one abuses his principles at the ballot-box, but we do know that times come in the history of some Lodges when for months, even years, a clear ballot is unknown. This proves either that the Lodge is surrounded altogether by bad material, or that somebody inside of it has determined not to be satisfied with any applicant who may

present himself. In either case it is hard for the Lodge to bear its situation patiently, and resist the impulse to surrender its charter.

"Some plain words on what may be termed 'the abuses of the secret ballot' are needed. No Mason of any experience will deny that these abuses exist; scarcely any one but has known some palpable instance of wrong perpetrated through the ballot-box. A sacred right to the many has apparently given a few the right to do wrong, which admits of no redress. To remove the wrong would be to root up the right. In our immutable constitutions, the Great Charter of Freemasonry was itself locked up for safety, and the key purposely thrown away and lost. Conceived and brought forth in truth, it admits of no change but growth and the natural development of its vital organism, and it was intrusted to pure hands. These conditions preserved, it is perfect; but, in its contact and struggles with human passions, its very perfections are sometimes distorted into blemishes, and made the means of injustice. It is to be deeply regretted that there are those in, who are so far from being Masons as to seize on the ballot-box as an instrument of vengeance.

"Humiliating as this admission is, it is, nevertheless, an honest confession, safer to make than withhold, for it may be the beginning of repentance and reform. The evil is not wide-spread, nor is it contagious, but it roots itself like a cancer in the body of a Lodge where it exists, and slowly but surely wastes it away. Some of our Lodges are now suffering from it, and from the highest enjoyment of health, peace, and prosperity, they have been plunged into the depth of weakness and despondency; their energy and activity are lost, and they lie torpid and languishing, as it were pulseless, on the bed of death.

"All this simply because one member, perhaps, has been disappointed in his aspirations for office; annoyed by the rejection of the petition of a personal friend or relative; or because some accused brother was not expelled. Forgetful of the high power he wields for good or evil; oblivious of his duties as a Mason, and even fore-swearing his honor as a man, he resorts to the revenge of the ballot-box, and hides himself behind its unquestionable right and inviolable secrecy. He strikes at the vitals of Masonic fellowship, and from that moment the Lodge is dead.

"Instances have occurred in which this destroying spirit assumed a bolder attitude, and proclaimed in the Lodge and out of it, in private and public, on the streets and highways, that no more work should be done in ——— Lodge, as every application would be black-balled—the dissatisfied Mason himself announcing that he would do the deed. In such cases there is speedy redress in charges of 'gross unmasonic conduct,' and expulsion from the sanctuary so wantonly profaned.

"There is some merit of hardihood, or even bravery, in the latter exhibition of rage, for it discloses an enemy who lays himself open to attack, and challenges combat. It is the covert foe from which the Lodge suffers most. He is truly a serpent in a dove's nest, and, as he enjoys his revenges in secrecy, wherever he is, or whoever he may be, he is not likely to charge that the epithet applies personally and particularly to him. He will know it himself and keep it among his other Masonic secrets.

"Let him keep the secret, and let him resolve henceforth to be a man and a Mason. Let him realize, as he never did before, the essential purity of the thing he has soiled, and the solemnity of the privileges with which he has been trifling, and he will not have read these lines in vain. He will therefore use the secret ballot as contemplated in the design and structure of Freemasonry—the guard of purity, the key-

note of harmony, and the soul of honor. He will feel himself free from the tyranny of petty spite, and once more be a reasonable, responsible, independent man. He will realize with a keen sensibility the truth of these words:

“ ‘Tis pleasant to have a giant's strength,
But tyrannous to use it as a giant.”

A TOUCHING INCIDENT.

Read the following touching incident which occurred at the Masonic Home for the Widows and Orphans of deceased brothers, at Louisville, Ky., and then tell us whether Masonry, in its spirit and operation, is opposed to that “religion, pure and undefiled,” which visits the widow and fatherless in their afflictions:

Some twelve months ago Landmark Lodge applied for the admission of Mrs. Woolridge and her little children. The Home seemed full to its capacity to accommodate. We replied that we would receive the children, but had no accommodations for the widow. Landmark Lodge replied that the mother was very unwilling to be separated from her children, and begged the admission of the mother, stating that she was in the last stage of consumption, and ought to be permitted to die with her children around her. We held a meeting subsequently, and resolved to receive the widow, but received a telegram afterwards stating that at the very moment we were deliberating the matter, the spirit of Mrs. Woolridge had passed to a better land. In her dying moments she bequeathed us the four children you see weeping before you. It is a most precious treasure of her love, and I ask you whether you will ever suffer them to want for protection and education. (A cry of *no, no*, went up, like repeated claps of thunder.)

These children will yet grow up to be useful members of society and living monuments of the worth of the Masonic Order.

Brother Henderson, last year, on a similar occasion, alluded to an incident in the history of the First Napoleon, when on a state occasion the widows and orphans of the Old Guard were presented, and rising from his imperial seat he descended, and stretching his loyal hands over the survivors of his guard, he exclaimed: “These are the children of the empire.” Again he reminded the Fraternity that these were the children of Masonry.

While Brother Tilden was speaking the little group of four orphan children stood overwhelmed with grief in the presence of the Grand Lodge, and there was not a dry eye in the house.

A recitation was given by thirty-four children: “We meet on the level and part on the square.” A large representation of a level and square, surmounted by the symbolic G, decorated with flowers, occupied the center of the stage. Two boys at top of the elevated seats held forth several collars of the Grand Lodge officers with the jewels attached. The children were arranged in two columns, the whole presenting a most beautiful *tableau*. Each one presented a letter, all making, when combined on the symbols, the sentence: “We meet on the level and part on the square.” A most eloquent thing was when one of the little Woolridge orphans stepped out to speak and burst into a flood of tears—the memory of mother and father in the tomb,

breaking up the fountains of his tender and bereaved heart, and choking all utterance. He could not speak with tongue and lip, but his tearful eyes, wet cheeks, and heaving breast made up an oration far more effective than could be organized in words.

MASONIC CEREMONIES AT MT. PLEASANT, MICH.

The citizens of Isabella County being about to erect a new Court House, the Board of Supervisors extended an invitation to the Grand Master of Masons to be present and lay the corner-stone, but he not being able to attend in person, deputed P. G. M. Wm. L. Webber, of East Saginaw, to act as his proxy, who, by virtue of that authority, on the 28th day of July, accompanied by R. W. Bro. Rev. J. S. Goodman, P. G. C., and W. Bro. Edward Saunders, went to Mt. Pleasant, the County seat of Isabella County, and performed the Masonic ceremonies. The following were the officers present and acting :

Wm. L. Webber, as G. M.; S. C. Brown, M. W. of Salt River Lodge, No. 288, acting as D. G. M.; C. O. Curtis, M. W. of Wabon Lodge, No. 305, at Mt. Pleasant, acting as G. S. W.; John Maxwell, as G. J. W.; Richard Hoy, as G. T.; H. H. Graves, as G. S.; Samuel Kennedy, as G. A.; Rev. J. S. Goodman, as G. C.; W. N. Harris, as G. S. D.; Gideon S. Gates, as G. J. D.; Edwin Saunders, as G. Marshal; Thomas J. Fordyce, as G. Tiler.

The day was pleasant and the attendance large. It being the first ceremony of the kind, in that county, much interest was manifested in the proceedings on the part of the people, and curiosity was on tip-toe. All being in readiness the ceremonies proceeded as follows:

Invitation by Chairman of the Board of Supervisors.

Response, G. M.

Prayer, G. C.

Articles to be deposited, delivered by building commissioners to G. M.

G. T., by order of G. M., deposited articles.

List of articles read by G. S.

Masonic Ode.

Laying of Stone.

G. Architect presents working tools to G. M., who hands square to D. G. M., Level to S. G. W., Plumb to J. G. W.

GRAND MASTER TO GRAND OFFICERS:

G. M.—“Bro. D. G. M., what is the proper Jewel of your office?”

D. G. M.—“The Square.”

G. M.—“What does it teach?”

D. G. M.—“To square our actions by the square of virtue, and by it prove our work.”

G. M.—Apply your Jewel to this Corner Stone and make report.”

D. G. M.—“The stone is square, the Craftsmen have done their duty.”

G. M.—Bro. S. G. W., what is the Jewel of your office?”

S. G. W.—“The Level.”

G. M.—“What does it teach?”

S. G. W.—“The equality of all men, and by it we prove our work.”

G. M.—“Apply your Jewel to this Corner-Stone and make report.”

S. G. W.—“The stone is level, the craftsmen have done their duty.”

G. M.—“Bro. J. G. W., what is the Jewel of your office?”

J. G. W.—“The Plumb.”

G. M.—“What does it teach?”

J. G. W.—“To walk upright before God and man, and by it we prove our work.”

G. M.—“Apply your Jewel to this Corner-Stone and then make report.”

J. G. W.—“The stone is Plumb, the Craftsmen have done their duty.”

The Grand Master, preceded by the Grand Marshal, then advanced to the Stone, struck it three blows with the mallet, returned to his place and said: “As Grand Master of Masons of the State of Michigan, I declare this stone to be plumb, level, and square, to be well formed; true and trusty.”

The Grand Stewards then proceeded to the Stone, followed by the D. G. M., S. G. W., and J. G. W., bearing the Corn, Wine, and Oil.

The D. G. M. then scattered the Corn, saying: May the blessing of the Great Architect of the Universe rest upon the people of this county, and may the Corn of Nourishment abound in our land.

Response by the Craft,—So mote it be.

The S. G. W. poured the Wine, saying: May the Grand Architect of the Universe watch over and preserve the workmen upon this building, and bless them and our land with the heavenly Wine of Refreshment and Peace.

Response,—So mote it be.

The J. G. W. poured the Oil, saying: May the Great Architect of the Universe bless our land with union, harmony, and love—the Oil which maketh men to be of a joyful countenance.

Response,—So mote it be.

The Grand Master being in his place, the Grand Marshal presented the Architect as follows: I present to you, Samuel Kennedy, the Architect of this building. He is ready, with craftsmen, for the work, and asks the tools for his task.

The Grand Master then gave him the Square, Level, Plumb, and Plan of building, saying. Labor of this task, and be blessed, my brother, in the work. May you be blessed with Wisdom in the plan, Strength in the Execution, Beauty in the adornment; and when complete, may Wisdom still be within these walls to enlighten; Strength to encourage and sustain our Rulers, and the Beauty of Holiness to adorn all their works.

Music.

Address by the Grand Master:

Among the ceremonies of Free and Accepted Masons, that upon which we are now engaged is, perhaps, as ancient as any. Its origin is in the distant past, so far remote that it cannot be named with certainty. It is certain, however, that it was practiced in the earlier centuries of the present era. In excavating the ruins of the most ancient buildings the symbols of the Order are found upon the corner-stones, and to the Fraternity has been accorded the honor of performing this ceremony at the erection of a large proportion of the public edifices of modern times.

Upon an occasion of this character it is not, perhaps, improper to consider somewhat of the history and principles of the Order to which has been accorded such distinguished consideration.

The Fraternity of Freemasons antedates history. There have been those who have claimed that it existed before the days of Solomon. Others assign a more recent period. But the fact doubtless is that it is an institution whose origin is lost in antiquity. It has existed so long that I may well say its age, and the standing it has ever maintained, are proof sufficient of its worth, of its utility, and of its humanizing influence upon man. It has had enrolled among its members, in all ages, the names of men celebrated for their benevolence, for their patriotism, and for their piety. It has done more to ennoble man, to advance and spread abroad light and civilization, to promote science and the liberal arts, than any other mere human institution. It has always been the opponent of bigotry, of ignorance, of intolerance, and of despotism. It teaches that while all due and proper respect should be paid to those whom the law has allotted to places of authority; while obedience should be shown to civil magistrates and the laws of the land, yet there is a level upon which we should meet—an equality which all should recognize. It affirms the existence of the Creator as the Supreme Architect of the Universe, the Maker and the Preserver of all things, and the source of all good. Yet it prescribes no creed, save those universal principles of right, in which all good men agree. It embraces in one great brotherhood men of every nation and clime. Had it been of recent origin it would have been found only in the country where it originated and in those colonized from that country; and the fact of its universality is alone a strong proof of its great antiquity. I cannot better express what Masonry is, in and of itself, than by using the language of one of its celebrated votaries, who devoted a long and useful life to the illustration of its truth, that it is an institution "whose being is love, whose existence is the exercise of universal charity, whose religion is without sect, whose patriotism is without party, whose aim is the establishment of peace on earth and good will towards all men, whose embodiment is liberty, and whose enemy is despotism."

This is Speculative Masonry, and exerts its influence on the moral and mental part of man. It takes man in his rough, unimproved state, and, if he conforms to its principles, makes him a perfect ashlar, fitted and prepared to perform every duty, and to fill every station, which may be designed for him upon the trestle board of the Grand Master Workman. It teaches us to cultivate the principles of brotherly love, relief, and truth, not only for our own purification and benefit, but for the benefit of the race at large. It inculcates the practice of the cardinal virtues: of temperance, by requiring its members to restrain their desires and govern their passions, and thus prevents the contraction of vicious and improper habits, which might control their possessor and lead him astray from the path of virtue, and bring re-

proach upon the Order. It inculcates prudence, that all things may be done decently and in order, and such course pursued as will tend most effectually to our present and future happiness. It exhorts to fortitude, that we should endure any pain, forego any pleasure, rather than, under compulsion, do that which our reason teaches us is wrong. It recognizes justice as a virtue always to be practiced, that we may, without regard to man or station, render to every one such praise or such censure as his conduct may justly merit. It teaches us to do what our hands find to do—what duty may prescribe, with cheerfulness and freedom; to be fervent in our good offices, and not allow our zeal to abate in the performance of every good work. It admonishes us to have faith in God, that we may avoid despondency, and as the fruition of our hope at last arrive at and be welcomed in that land where the weary find rest. Above all, it teaches the exercise of a charity as broad as the earth, and as boundless as the universe of Jehovah. "What man is there that sinneth not?" was a question asked in the olden times, which still remains unanswered. If, then, all sin, how meet it is that we should throw the broad mantle of charity over the faults and frailties of others,—that we should forgive as we would hope to be forgiven. These principles are inculcated in our Lodge-rooms, and should be illustrated by our lives. Every Mason who has a due regard for the Order of which he is a member, and of which he is a constituent part, and who has a due and proper respect for himself, will endeavor to so conduct himself, both in and out of the Lodge, as to prove the truth of the principles he professes.

In addition to the teachings of these principles, Masonry has incorporated within it, and as a part of itself, a system of symbolism which, as a species of mnemonics, seems constantly to remind man of his professions, of his duties and of his destiny. By the Rule he is reminded of regularity in all the concerns of life. By the Lamb-skin, or white apron, of that purity of life and conduct which should characterize his actions. By the Three Steps, of the three stages of human life. By the Bee Hive, of industry. By the Hour Glass, of the fleetness of human life. By the Scythe, of time, of the end of life, and its labor; and by the Evergreen, of immortality. We are constantly surrounded with subjects of the highest interest to the intelligent Mason, — the Square, the Compass, the Plumb, the Level, the Trowel, a Staircase, Columns, the Sun, Moon, and Stars, and many other objects are suggestive to him. Upon these his mind can continually range, and by the mere beholding of them he is led from the material subject to those immaterial and immutable principles with which they are in his mind associated.

By those who have not studied into the principles of Masonry, who are not familiar with its teachings, it is sometimes asked, "What

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is its use?" Its principles and teachings being as I have already stated, its use must be apparent to any one who knows anything of humanity. Man is a social being: he seeks companionship and he avoids solitude. By associating ourselves together we can help each other by our mutual countenance and support. We meet in our Lodge-rooms, among other things, to renew our resolutions, and to renew our strength for the performance of the duties of life. There we know we are surrounded by those who seek only our good; whose counsels and advice are not dictated by unworthy motives. Every man has learned by bitter experience that all men are not honest—that there are those in whom to confide is to be betrayed. For our own safety, and for our security, and to enable us to do the most possible good in the world, it is necessary that when we meet we should meet with those in whom we have confidence; who have been duly examined and found to be worthy.

Again: Masonry is as extensive as civilization. If two Masons, resident in different countries, meet together for the first time, although they know not as yet each other's names, still they know that the confidence that each reposes in the other is not misplaced. If assistance is required it is given cheerfully. If counsel is sought it is honestly and kindly afforded. If danger threatens your brother will aid you at the hazard of his life.

The institution is pre-eminently a conservative one. Its members know the frailty of human judgment, and prefer to stand by the experience of the past rather than trust to the chances of change. It has stood as at present organized from remote antiquity. Its experience has proved it as near perfection as any human institution ever formed; and even were it possible to change it, it would be dangerous so to do; for should invasion once obtain a foothold your pillar of strength would be in danger, and the pillar of wisdom could hardly save us from destruction. The perpetuity of the institution is the strongest proof of the wisdom of its founders. It is conclusive proof that it is adapted to the nature of man and that its teachings are calculated to and do better his condition. On no occasion, therefore, to gratify no man or body of men, to accomplish no end however much it may be desired, should a ruthless hand be allowed to pluck from the Order even the least of its old and time-honored landmarks. Any attempt to engraft new features or require new or different qualifications from those required by the ancient brotherhood should be resolutely and persistently opposed by every lover of ancient craft Masonry.

Masons are required by their regulations to be good men and true, and strictly to obey the moral law. They are taught to obey the laws of the country under which they live; to be lovers of peace; to be industrious, and to perform honestly their whole duty to their Creator, their country, their neighbors and themselves. No man can become a

Mason unless he will seriously declare upon his honor that he is uninfluenced by unworthy motives, and that he is prompted, in desiring admission, by a sincere wish to be serviceable to his fellow-creatures. He is bound to do good to all men as he has opportunity, but especially to those of his own household.

In laying the corner-stone of the edifice here to be erected, in which justice is to be administered, and the law enforced, it is eminently fit and proper that the ceremony should be under the direction of an order embracing such principles. What more appropriate motto can be placed in the temple of justice than this: To render to each his just due without distinction? and this is one of the lessons taught to every Mason on his first admission to the Lodge. In the administration of justice it is necessary that the truth should be established. It is the object for which courts sit, to determine first what is the truth of the subject in controversy, in order that those principles of right established by law, may be administered properly in each particular case. And Masons teach that truth is a divine attribute, and the foundation of every virtue.

In the Old York Masonic Constitutions, adopted in A. D. 926, it is provided that the Master shall guard his Apprentice against the commission of perjury and all other offences by which the Craft may be brought to shame.

Masonry does not profess to be a religious institution, further than it teaches belief in the existence of God and reverence for his Divine Law. But it teaches the duties of man to his fellow on the principle of Universal Brotherhood. Its tenets are Brotherly Love, Relief, and Truth. Anciently it was a Fraternity of operative Masons only, and among its secrets were those arts touching Architecture and the practical construction and adornments of buildings, which gave them so great a reputation in that regard. The progress of civilization and spread of knowledge, however, in due course of time, became such that the good of mankind required those secrets to be given to the world at large, since which time the Order has existed as a speculative one only, and preserves as secrets only those which are necessary for the preservation and protection of the Order, and the perpetuation of its principles.

If all Masons do not live up to the standard prescribed, it is not the fault of Masonry. It proves only that Masons are but men, and therefore human, and therefore erring. Its teachings tend to make men better in every station of life—none are made worse by them.

To the citizens of this county I extend congratulations upon the auspicious commencement of this building. It is but a few years since your county was organized. You are yet in your teens. But your development has been rapid. Your county possesses an excellent soil

and every natural advantage. It will be but a few years when you will rank with the most favored of the older counties of the State, as regards the comforts and conveniences of life. Be prudent—avoid extravagance—avoid unnecessary debts—encourage the good, repress the lawless, punish the criminal, and your progress will be sure and constant, and the generation now living will see this county, which was a wilderness in their youth, a series of well cultivated farms, with fertile fields, with fruitful orchards, with well filled barns—with churches and school-houses wherever needed; with good roads and bridges, and every blessing which civilization and enlightenment can give, and contemplating the result can say with proud satisfaction, "This is the work of our hands."

The Grand Marshal then proclaimed as follows: "In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I proclaim—

"That the Corner-Stone of the new Court House of Isabella County, State of Michigan, has this day been found square, level, and plumb,—true and trusty,—and laid according to our ancient customs, by the Grand Master of Masons."

Grand Honors.

Hymn, by quartette.

Benediction, by Grand Chaplain.

MASONRY—ITS MISSION.

In the dark ages Masonry was the light-house of the world; it has promoted civilization, mitigated the horrors of war, curbed the licentiousness of peace, taught man to feel for his fellow-man, spread the table of hospitality, visited the mourner in the hour of affliction, pouring oil in the wounds of the weary traveler, and raised the standard of moral and intellectual improvement. In European nations it has softened the aristocracy of blood; in this country it has curbed the aristocracy of wealth. Look to some large cities, where families of fortune and fashion group together and exclude all from their acquaintance, except individuals of opulence, skilled in the forms and etiquette of an artificial life, where intercourse is without friendship, and formality without affection; where an entrance into a magic circle without a golden pass is more difficult than an admission into the temple of Mecca, in which no Christian foot ever trod. This is the aristocracy of wealth and is noticeable in our growing land. Now Masonry teaches us to regard no man for his wealth or honor, but to look to internal qualifications, by which we learn we are bound to our fellow creatures by ties of sympathy, not by golden chains. The union of good men and true is necessary for mutual aid and defense in a world of trouble. Should all the virtuous men on earth be confederated in one great body,

and unite heart, head and hand against evil, there is still a mighty spirit, whether a being of fallen glory, or the inward mover of depravity, too great and too powerful for the emancipation of our race from misery. Virtue would still be a sufferer; but Masonry can ameliorate our lot. Should a day ever arrive, which Heaven forbid, when calamity and distress shall cast a cloud over the lovely regions of this swelling empire, when the hope of the husbandman shall fail, and the voice of the mariner cease on our coast, when our merchants shall walk the exchange in despair, and our villagers gather around each messenger of ill that clicks to the sensitive touch, then would the effect be felt of a widely spread benevolent society. When civil strife invaded our land, and the tide of success and the shout of victory was with one side or the other, and fortune turned away her face from the cohorts of cavalry and legions of infantry; our gallant soldiers and our intrepid seamen with confidence could look for sympathy to the society of Masons, which linked the warriors of the Revolution into a Theban band; and they clung to the palladium of freedom and trusted in the success of justice.

The institution is particularly adapted for adversity, for relief and kindness, high endurance, and a stability of character and purpose in seasons of perplexity. For it is not the Lodge, nor the emblem, nor tenet, nor ceremony, which makes a Mason; it is not a mere entrance into a Lodge, nor walk in a procession with the trappings and costume, the jewels and regalia of mystery, which makes a Mason. Hypocrites may have all this; the seceded may once have gloried in this. But Masonry is in the heart; there is the place of preparation, and the great secret, in being a good man and true. Its "liberal principles are founded on the immutable laws of truth and justice," and Washington thoroughly understood of what he was writing in 1792 when he penned those words.

In 1798, John Adams, then President of the United States, sent an answer to an address of the Grand Lodge of Massachusetts respecting certain aspersions cast on Masonry, and we extract as follows:

"Many of my best friends have been Masons, and two of them my professional patrons; the learned Gridley and my intimate friend, your immortal Warren, whose life and death were lessons and examples of patriotism and philanthropy, were Grand Masters; yet, so it happened that I had never the felicity to be initiated. Such examples as these, and a greater still in my venerable predecessor (Washington) would have been sufficient to induce me to hold the institution and fraternity in esteem and honor, as favorable to the support of civil authority, if I had not known their love of fine arts, their delight in hospitality and devotion to humanity."

It may be here remarked, as by parenthesis, that John Quincy Adams was an open and avowed enemy of the Masonic institution by pen and speech, but political preferment and ambition were hobbies of Adams and may form his excuse.

Masonry and its mission is coexistent with all good, and could cease only with the mandate of the Great Creator of the Universe.

THE BIBLE THE GREAT LIGHT OF MASONRY.

Dr. Dwight says, "The Bible is a window in this prison of hope, through which we look into eternity." It contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they have been written. How thankful we ought to be for the Bible, Heaven's purest gift to mortals. It is the star of eternity, whose mild rays come twinkling to this nether sphere; erring man's guide to wisdom, virtue and heaven. The Bible is the book of books. In comparison Byron loses his fire, Milton his soarings, Gray his beauties, and Homer his grandeur and figures; no tongue ever reasoned like sainted Job's; no poet ever sung like Israel's shepherd king, and God never made a man more wise than Solomon. The words of the Bible are pictures of immortality; dews from the tree of Knowledge; pearls from the river of Life, and gems of celestial thought. As the moaning swell whispers of the sea, so the Bible breathes of love in heaven, the home of the angels, and joys too pure to die. Oh! that more of its precepts were bound about my heart, and I had wisdom to make them the mottoes of my life. The world may entertain its idea of a magnificent Deity, whose government is general, but let me believe in the Lord God of Elijah, whose providence is entire, ordering the minutest events in human life, and with a father's care arranging it for the possible good.—*Freemasons' Monthly Magazine*.

THE editor of the *Michigan Freemason*, in the August number, makes a strong appeal to the Craft of that State for a better support in his laudable effort to furnish them with a first-class Masonic journal. There are 26,000 Masons in Michigan, and less than one-tenth of them are subscribers to their home publication. The other 24,000 make no effort and do not pay one cent to keep themselves informed in regard to the workings of the Order. They can pay anywhere from \$25.00 to \$100.00 for degrees, and in many instances as much more for fine regalia for show, but cannot afford one dollar and a half to inform their minds in a way that would make their Masonry tenfold more valuable to them and themselves of much greater benefit to Masonry. How

they can be content thus to live on, year after year, in this sluggish sort of a way, is beyond our ken, and certainly does not show a laudable desire to become bright Masons.—*Masonic Advocate*.

Correspondence.

WISCONSIN CORRESPONDENCE.

MILWAUKEE, July 24, 1876.

Editor Michigan Freemason :

I acknowledge the cereal, or in other words, "own up the corn." I have been very negligent in keeping up my correspondence with the FREEMASON, and for it I have no good excuse to offer, except, perhaps, to lay it to the very warm weather which we, in common with other portions of the country, have experienced. And you know that when the thermometer ranges from 90° to 95° in the shade, one does not feel much like writing for newspapers or magazines.

Our Grand Lodge commenced its 32d Grand Annual Communication on the 13th of June last. It was opened in Insurance Hall, at 2 o'clock P. M., by M. W. J. P. C. Cottrell, Grand Master, in Ample Form, the following Grand Officers being present, and assisting :

R. W. M. P. Wing, D. G. M.

" M. S. Miner, S. G. W.

" C. J. Pardee, J. G. W.

" W. H. Hiner, G. T.

" John Woodhull, G. S.

W. Rev. Joshua Britton, G. C.

" M. L. Youngs, G. L.

" Rock J. Flint, Grand Marshal.

" Dana C. Lamb, as G. S. B.

" John G. Clark, G. S. D.

" Joseph Hamilton, as G. J. D.

Bro. L. Barrett, G. T.

There were in attendance the following Past Grand Masters : Henry L. Palmer, John T. Wentworth, Gabriel Bouck, Melvin L. Youngs, Alvin R. Alden, R. De Los Pulford, besides an unusually large number of other Past Grand Officers, and the representatives of 172 Subordinate Lodges.

Bro. John Woodhull, Grand Secretary, was appointed Chairman of the Committee on Credentials, and having previously prepared for it, he was, in a very short time, prepared to report, not only of those entitled to seats, but also those in actual attendance. The address of the Grand Master was truly an able, and to us here an interesting document. He presented in a clear and comprehensive manner the

present situation of the Craft in this Jurisdiction; its growth and future prospects. He followed the example of nearly, if not quite, all his predecessors in confining it strictly to those matters which immediately interest our own Grand Lodge. He commenced as follows:

Brethren of the Grand Lodge:

Officially and personally I congratulate you upon your assemblage in this 32d Annual Communication of this Grand Lodge. I cannot fail to look back, and to ask you so to do, to the slender meeting of the three Lodges, with a membership less than one hundred, that gathered in 1843 to form the Grand Lodge of Wisconsin; and to compare the condition of the Craft of this Jurisdiction as it was then, with what it is now. To-day, one hundred and seventy-nine chartered Lodges, and five Lodges under Dispensation, and a membership of upwards of ten thousand, owe and give prompt and cheerful obedience and fealty to the pure principles of Masonry, and to the constitution, laws, and general edicts of this Grand Lodge. All the Lodges have made, this year, their annual returns. This comparison we may make with full pride and honest exultation, as regards the development and progress of the Craft in this Grand Jurisdiction.

Our Reverend and Worshipful Grand Chaplain, for all the blessings and kind providences that the God of all the world has showered upon us during the year that has gone, and for the privilege of this assemblage, has returned to Him, properly and Masonically, our due and reverent thanks, and we have rightly joined in his prayer of acknowledgment, praise and supplication.

It gives me great pleasure to state, as I know it will give you great satisfaction to hear, that during the past year no past or present Grand Officer has been called upon to answer the summons of death. Our ranks, as to them, remain unbroken; our chain unsundered. Yes, for a time, we have them all.

He reported the granting of four dispensations for new Lodges, to wit: At Elroy, Juneau county; Wilton, Monroe county; Colby, Marathon county; and Oshkosh, in Winnebago county. To all of whom charters were granted, and also one to Arcadia, in Trempealeau county—its dispensation having been continued over from last year. He also reported decisions made during the year, most of which were re-affirming former decisions and were, with one or two exceptions, confirmed by the Grand Lodge.

On Wednesday, the second day of the session, the Grand Lodge were called off to participate in a grand Masonic re-union of the Masons of Wisconsin, provided for and arranged by the fraternity of this city, a full account of which would be too lengthy for this article. Suffice it to say that it was a grand success, far exceeding the expectations of the most sanguine. The procession was formed at 10 A. M. o'clock, and there were over twenty-five hundred Masons, representing nearly, if not quite, every Lodge in the Jurisdiction. The escort of Knights Templar numbered nearly four hundred, and hailed from every Commandery in the State. Their uniformity in dress and equipments,

their skill in marching, and the regularity of their movements, elicited the commendations of all who saw them. The streets on the line of march were beautifully decorated, and never has Milwaukee presented such a gala day appearance as then, even exceeding that of the Centennial Fourth of July. The exercises were held in the Court House square, and consisted of prayer by the Grand Chaplain; an address of welcome by the Mayor of the city; reading of the Ancient Charges of 1722, by the Grand Master; and a most able and eloquent oration by Bro. Rev. Samuel Fellows, now of Chicago, and formerly of this city; the whole being interspersed with songs and choruses by a male chorus of sixty voices, led by Prof. Favelle, and with instrumental music by Prof. Back's full band of forty pieces. I tell you it was a grand success, and not only we, but the entire city, was justly proud of it. The afternoon was spent in excursions on the lake, to the Soldiers' National Asylum, and to the various places of interest in the city, closing the whole up in the evening by a grand promenade concert at the Academy of Music.

On Thursday, the 15th, the Grand Lodge again resumed its labors, but nothing was done except of a local nature, and that was considerably hurried in order to close that day.

Bro. Cottrell was re-elected Grand Master by acclamation,—there being no other name mentioned, as was also Bro. Hiner, Grand Treasurer, and Bro. Woodhull, Grand Secretary. The Grand Officers for the ensuing year are as follows:

J. P. C. Cottrell of Milwaukee, G. M.
 N. C. Griffin, Fond du Lac, D. G. M.
 E. S. Miner, Necedah, S. G. W.
 L. Lashway, Chippewa Falls, J. G. W.
 W. H. Hiner, Fond du Lac, G. T.
 John Woodhull, Berlin, G. S.
 M. L. Youngs, Milwaukee, G. L.
 John G. Clark, Lancaster, G. S. D.
 Philo A. Orton, Darlington, G. J. D.
 L. Barrett, Milwaukee, G. Tiler.

The entire session was characterized by its harmony, close attention to business, and the expedition in which it was done.

I will send you the address of welcome of the Mayor, on the occasion of the reunion, and also the oration of Bro. Fellows, as soon as published, and leave it for you to make such extracts as you think proper.

Faternally yours,

Y.

Don't turn up your nose at light things. Think of bread and taxation.

LETTER FROM DR. SAWYER.

MONROE, Mich., August 7th, 1876.

W. J. CHAPLIN :—*My Dear Sir and Comp.* :—Your fraternal communication of the 22d ultimo came duly, and would have been noticed sooner but I have been trying to find an opportunity to comply with your request, but the longer I put it off the less I find myself able to do so, for the sickness incident to this season of the year absorbs, not only all my time, but all my energies as well. For the last twenty days I have escaped being routed out at night, but three nights; sometimes two or three times in the same night, and that, after working hard all day, is about all that any human can stand, especially one who has been in this tread-mill for twenty-five years.

General Custer was not "a member of the Craft". Like most army officers he seemed to shun the "Order." The General left this city, where he had been attending school, preparatory to going to West Point,—in June, 1857. He made but one or two visits to Monroe during his stay at West Point, and at the expiration of his term of tuition, viz: June, 1861, the country was convulsed by civil war, and he plunged from the school-room into the stern realities of a battle-field, where he spent almost the entire period, from June, 1861, until June, 1876, or fifteen years, without ceasing, and until he laid down his life in the cause for which he enlisted nineteen years before.

So you see that while the General made this his home, still we saw but little more of him than the people at large. The General married here soon after the close of the war of the rebellion, a very estimable young lady, by the name of Libbie Bacon, only child of the late Judge D. S. Bacon, and she spent her whole married life almost, either on the march or in the camp with her beloved husband, where she was much admired for her beauty, intelligence and amiability.

Mrs. Custer, with the General's sister, Mrs. Calhoun, Mrs. Yates, and Miss Emma Weed, in charge of Mr. David Weed, of this place, (who married a half-sister of the General,) arrived here on Friday of last week, from Fort Lincoln, where they intend to remain.

The General's parents have lived here several years, and are quite advanced in life, being upwards of seventy years old. Of course so sudden and melancholy a taking away of so many prominent persons has cast a gloom over this entire community, and now that the remnants of that happy (they were the happiest people I ever saw) little band have returned, the darkness and gloom seem to be intensified. Only think of it: out of the ten that went out but four return to tell the sad tale.

It is contemplated to erect a monument to the memory of General Custer and his comrades in arms, in or near the public square of this

city, and an association has been organized for that purpose. Generals Sherman and Sheridan are president and vice-president of the association, having written their acceptance of those positions.

I regret exceedingly to learn that the FREEMASON is not a success, financially, for it certainly deserves a better fate, and I would gladly contribute to its pages were my engagements less extensive and less arduous.

Wishing you and the Journal all the success in the world, I am,
Yours fraternally, ALFRED I. SAWYER.

WORDS FITLY SPOKEN.

MACKINAW, July 15, 1876.

Editor Michigan Freemason:

DEAR BROTHER:—In the July FREEMASON I notice you state that the Magazine is not paying expenses. Now, to me, this seems altogether wrong. The fact that among the twenty-six thousand affiliated Masons in this Grand Jurisdiction, a magazine possessing the merits the FREEMASON does, and devoted entirely to the interests of the Craft, and consequently to the interests of each and every individual Mason in the State, (yes, and world,) should not be able to pay expenses, seems almost incredible. I don't understand how any Mason who has the interests of Masonry at heart can get along without the FREEMASON. They must think that their Lodge is all there is of Freemasonry. They forget that there are hundreds of other Lodges in the State, whose welfare and prosperity should be as dear to them as their own, that *our Magazine*, (for it is *ours*, and one we can well be proud of,) is the one means of communication between all these Lodges; that it aims to promote the welfare of the Craft, and preserve the landmarks of Ancient Craft Masonry. That its columns are open to all, from the lowest to the highest, for anything they may have to say for the good of Masonry. I think if the W. M's were requested to have the Secretary read extracts from the Magazine at each communication, when not crowded with work, and explain to the members its uses and aims, and it could be had for the paltry sum of \$1.35 per year, there would be no difficulty in obtaining large lists of subscribers from each Lodge. Let them understand that when they are working for the FREEMASON they are working for themselves. I have obtained a few subscribers, and it was not hard work, (although I have a very small field,) when the matter was presented to them in its true light. A great many Masons who wish to be well posted, told me they had never thought of the subject in that light before. They knew there was such a publication, but supposed it was like other magazines—devoted to general literature, with a little Masonry thrown in for a bait. Thought if it was so bene-

ficial to the Fraternity it was the duty of the officers of the Lodges to explain the matter to the members, and request them to aid the Publishers in their noble efforts by subscribing for the Magazine, and in so doing aid themselves and the glorious cause in which we are all working.

Yours fraternally,

AMI.

NEW LODGE IN GRAND RAPIDS.

DETROIT, August 15th, 1876.

BRO. CHAPLIN:—August 14th a Dispensation was issued by the Grand Master to form a new Lodge in Grand Rapids, to be called Doric Lodge.

William K. Wheeler, W. M.

Nestell B. Scribner, S. W.

Wilber B. Folger, J. W.

Recommended by Grand River Lodge, No. 34, Valley City Lodge, No. 86, and Humboldt Lodge, No. 276.

In addition to officers' names above, are the following: J. B. Folger, M. D. Folger, J. E. Furman, Jos. Albright, Leonard Cadwell, Chas. W. Land, Alfred Pew, Chas. D. Rose, Wellington Hibbard, Jos. Miller, L. O. Davidson, John Duffy, Jos. F. Kendall, D. R. Emory, A. C. Hydon, Geo. A. Pickel, Geo. S. Barry, Alfred S. Richards, Chas. H. Eckliff, S. C. Searle, S. O. Dickenson, John Wheeler, B. Borden, Emory C. Mumford, H. M. Cadwell, Harry S. Bartlett, Alfred S. Russell, John H. Ream, John W. Frazer.

Fraternally, &c.,

E. I. GARFIELD, Grand Secretary.

LETTER FROM BRO. A. M. CLARK.

LEXINGTON, Mich., August 16th, 1876.

BRO. CHAPLIN—I have just returned from Lake Superior, where I had a most delightful trip. I visited and held schools at Hancock, Ontonagon, Escanaba, and Menominee. At the latter place they have one of the finest Halls in the State, and an excellent Master; but living on the border as they do, they do not work the Michigan work as perfectly as the other Lodges we visited. But as a general rule the Lodges in the Upper Peninsula are in a prosperous condition, and are doing excellent work.

Grand Master Maynard accompanied me in all my schools in that section, and rendered me much valuable assistance.

The Lodges on Lake Superior owe much of their proficiency and zeal in the work to Grand Master Maynard. An accurate worker him-

self, he has infused the same spirit into all the Lodges in that District, so that in fact the Tenth Masonic District, embracing the Upper Peninsula, is in as good condition, to say the least, as any in the State.

I shall next go into the 8th District, and my schools are as follows: At Flint, August 28; Saginaw City, August 29; St. Louis, August 30; Bay City, August 31; East Tawas, September 1. My schools in 6th District occur the following week, as follows: At Howell, September 5; Lansing, September 6; Corunna, September 7; St. Johns, September 8.

I expect now, unless Bro. Angell makes other arrangements, to visit Lowell Lodge, Saturday, September 9th, and from there go to Grand Rapids to hold school the 12th, which will finish my schools in 9th District.

I should be very glad to have you meet with us at as many of the above places as you can find it convenient. I think you could get many subscribers for the FREEMASON. Will certainly aid you all I can. Grand Master Maynard spoke an encouraging word for the Journal at all the schools in the Upper District, and said it would be a shame for Michigan, with her 28,000 Masons, to fail to support the only magazine devoted to Masonry, published in her borders. I think you will receive many new subscribers from that section.

Hoping to see you soon, I am, Fraternally, A. M. C.

LETTER FROM BRO. BLOOD.

KALAMAZOO, Mich., August 25th, 1876.

BRO. W. J. CHAPLIN:—I have called schools of instruction as follows: For Allegan County, at Allegan, September 13th. For Van Buren County, at Paw Paw, September 14th; and for Kalamazoo County, at Kalamazoo, September 15th. I had intended to convene the Lodges at an earlier date, but Bro. Clark writes me that he has engagements up to that time. He will hold a school of instruction at Grand Rapids on the 12th of September, and go from there directly to Allegan.

I hope every Lodge in the Fourth District will be fully represented.

Fraternally yours, O. T. BLOOD,

D. D. G. M. Fourth District.

LOOK OUT FOR HIM.—We are informed that Au Sable Lodge, No. 243, during last February expelled Franklin T. Bolis for non-payment of dues. As we have before noted, *suspension* is the right penalty for n. p. d., but in this case the Lodge seems to have done a fit thing, for this same Bolis is said to have been at Detroit "playing it upon the brethren." He will, no doubt, be serving others in the same way, unless they are warned, and hence this caution. Look out for him.

Official---Jurisprudence.

[We give an abstract of decisions of the Grand Master up to date. They should be studied carefully by the Masters of Lodges, and indeed by every Mason in the Jurisdiction who would be posted in the Law and Usage of Michigan Grand Lodge.—Ed.]

A W. M. charged with defrauding his Lodge, who neglects or refuses, when required by the Grand Master, to answer or deny the charges, will be suspended from office without waiting for further investigation.

The duty to aid and assist a worthy, distressed brother is measured by my ability and his necessity. Within these bounds it is without limit.

Honorary membership is usually conferred in recognition of high personal and Masonic character. It is not to be conferred upon any one in opposition to the objection of a member of the Lodge. Hence a Lodge cannot, without previous notice, vote honorary membership, and a consequent right to sit in its meetings to one, to whose presence therein a brother has previously objected.

Since the Grand Master's order of March 22d, 1876, the Penal Code has been the law of this Grand Jurisdiction. Since that day, *at least*, it has not been lawful to ~~Expel~~ any brother for non-payment of dues.

In the absence of the W. M. the record of a Lodge meeting should read :

"In the absence of the W. M. the S. W. (or J. W. as the case may be,) opened the Lodge," etc.

The S. W. is not "W." M. *pro tem*. He is S. W., and needs no other or different title.

The words *pro tem*. are used when a private member is called to discharge the duties of an officer which cannot be done in the Lodge.

You cannot interfere with the action of a Lodge, other than your own, by objection ; but you may, of course, advise members of any facts within your knowledge which ought to influence them. "The right to ballot or object belongs only to members of the Lodge." *Reg. Art. 15, Sec. 1.*

It is not necessary that the name of an objecting brother be spread upon the record. It would be improper to do so. Let the record show that "a brother of this Lodge having objected to the initiation of Mr. A. B. since his election, the said election is set aside, and the petition is declared rejected."

Question.—Our Lodge acquitted a brother for n. p. d. Does such action remit the dues, or may the brother be again put upon trial? The accused did not appear and made no defense.

Answer.—I suppose there was no conflict of testimony or claim

that the dues had been paid. If so, I hold that the Lodge in pronouncing the accused "not guilty," found that the withholding of payment did not amount to u. m. c. as charged. If, therefore, the dues are still unpaid, such continued withholding may now be charged as u. m. c., and the brother may again be put upon trial, although it be for the same dues as before.

As the guilt or innocence of the accused is to be determined *from the evidence*, not otherwise, it is apparent that a brother who comes into the Lodge after the evidence has been read, and who has not heard the same, is not able to vote intelligently upon that question, and the W. M. will be sustained in excluding such vote. No brother should vote who has not heard *all* the evidence. If any other rule were possible the trial would be a farce, and the judgment a mockery of justice.

The law requiring the examination of a candidate for advancement to be in open Lodge, evidently contemplates that *all* the brethren shall be satisfied upon the question of proficiency. Such examination should therefore *precede* the ballot for advancement. At the same time I should not consider it a grave irregularity if, for any good reason, the ballot should be taken first, provided no objection was afterwards interposed by any brother to the result of the examination.

Editor's Table.

CLOSE OF THE VOLUME. — One more number completes volume seven. Now is the time for *earnest work* for volume eight. It looks as though the Journal is to be saved to the Craft in Michigan; but it will require more than good words and fair promises to save it. It will require earnest, zealous work.

At the suggestion of many of our *reading* Masons, we return to our original size and price. It will be issued in monthly numbers, on 50-lb., No. 1, book paper, 48 pages to the number; at \$2 per annum. This amounts to only 16½ cents per number in yearly subscriptions, and all our *reading* brethren say they will willingly pay that price; and we have learned by a somewhat bitter experience that Masons who do not read will not take a Masonic Journal at ever so cheap a price. It will be our aim to make the Journal all that our brethren can desire, and if they will come up to its support, as they should do, we can make important changes.

We are very thankful to all who have stood by us so steadfastly in the past, and solicit their co-operation toward extending our list. Now is the time. Begin in good season, and please report lists at your earliest convenience. The evenings are becoming longer, and not only will the Lodges be more largely attended, so as to afford better opportunity to reach the brethren and get their support, but Masons and

their families will need more reading matter. Now let us see which Lodge will be the banner one for the eighth volume.

MASONIC PICNIC.—The several Lodges of St. Joseph County held a social picnic near Douglass, in that County, on Thursday, August 17th. The attendance was large, and all seemed to pass off to the satisfaction of the Masons and their families and friends in attendance. We were there but a short time, as we were not advised of the arrangement to run a special train from Three Rivers, and therefore took the regular morning express, which did not arrive there till in the afternoon, and we were obliged to leave on the mail train for the west at 3:30 P. M. We heard the address of Judge Keightley, shook hands with many friends, did our full share at the picnic dinner, and reluctantly took our leave. We have done our best to get a more extended notice through Bro. Coffinberry, who was there and took an active part, looking as hale as in the midsummer of manhood; but as we get nothing in answer to our letters we have concluded that he must be absent from his home.

AGENT FOR THE FREEMASON.—It gives us pleasure to announce to the Craft throughout the State that our Worthy Brother, B. F. Doughty, of Sturgis, Past Grand Chaplain of the Grand Lodge of Michigan, and the present Grand Lecturer of the Grand Chapter and Council, has associated himself with us, and will travel as General Agent of this Journal. Brother Doughty has already entered upon his work, and we bespeak for him the courtesy and co-operation of the brethren wherever he may sojourn. It is hoped that every Lodge visited will refresh him with a long list of subscribers. Our worthy Brother is not only well recommended, but "able and cunning to serve, as well the highest as the lowest, to the honor and worship" of all grades in our noble Craft.

AS WILL be seen by notices in this number, our Worthy Grand Lecturer, Bro. A. M. Clark, is at work holding his Schools of Instruction, and we may expect him in Kalamazoo the middle of September. Bro. C. is the right man in the right place. He does his work thoroughly, correctly, and what is more, he does it courteously.

WE are in receipt of Printed Proceedings of many of the Grand Bodies,—too numerous to mention at this time. Also Part 5, Early History and Transactions of Grand Lodge of New York. We failed to receive Part 4. Will Bro. Sickles please forward the missing Part?

PAST GRAND MASTER DURAND has been presented a Jewel by the Grand Lodge of Michigan, the cost of which was \$500. So says the *Keystone*.

AN account of laying corner-stone at Lexington is received, and will have place in our next issue.

THE MICHIGAN FREEMASON.

VOL. VII.—OCTOBER, A. L. 5876.—NO. XII.

LITTLE THINGS IN MASONRY.

BY WM. ROUNSEVILLE.

The influences of the ritual and ceremonies of Masonry on the minds and actions of the recipients are remarkable—in many cases surprising and wonderful. One man, on being inducted into the first three degrees of the Lodge, remarked that he did not see how a Mason could consistently use profane language, and from that hour he should refrain from it. He had before been in the habit of constantly using it. Another stated, after having received the Master's degree, that it was the best lecture on honesty and integrity that he ever heard, and avowed the fixed intention to practice those cardinal virtues more strictly than he had ever before done. Still another who had received the same degrees, said he should never again see a trowel without being reminded of his obligation to spread liberally the cement of brotherly love and affection, or a plumb, that would not admonish him to walk uprightly with all mankind. One who had been created a Knight Templar, was so affected by the solemn ceremonies, that at the close he seized the hand of a member near him and exclaimed: "My brother, Knights Templar ought to be better men than they are. They are not so perfect as their system. Those who profess so much should do more for the general good. I feel that I have this night dedicated myself to the cause of humanity, and in the name of that God whom every Mason recognizes, and of that Saviour of whom all Knights Templar are professed followers, I propose to work for justice and for charity hereafter as I have never done heretofore." And there was not a Knight in that asylum who did not feel the force of his words and approve the spirit and the determination by which he was actuated.

We are sometimes told by inattentive and indolent officers, who are not well posted in the ritual, and who murder or hurry through their parts as best they may, that there is no harm done if the work approximates the standard; that it is wholly unnecessary to be exact in the matter; that if some small things are omitted, it will make no difference, it is only a form which may be changed slightly without detriment, and little parts may be left out without damage. Such persons are out of their proper places when seated in the chair of a Masonic Lodge. They forget that the whole of the beautiful and impressive ceremonies of Masonry, and even its ritual, is made up of small parts and points, which harmonize so completely as to form a perfect system, and which is only spoiled by the disintegration of its members.

Suppose one of apologetic officers had been in the chair when that profane man was made a Mason, and, according to his practice, had either intentionally omitted or had wholly forgotten that portion of the ritual which reproves profanity. The very point necessary for this man's reformation left out, Masonry to him would have contained no clause to rebuke that particular sin, and as a consequence he would have continued in his pernicious habit.

Or suppose the same indolent and ignorant officer had presided in the second case mentioned, and had left out by skipping over those illustrations of the value of honesty and integrity with which the work of the third degree abounds, how could he have expected to reach the conscience and soften the heart of the candidate that he might forever impress these virtues upon his soul, and cause them to bloom continually in his daily life and conduct. In that case, by the perversity and unfitness of the officers, the best efforts of the ritual would have been frustrated, and Masonry itself, to that degree, rendered powerless and inoperative.

Or suppose in the other case this officer who thought small things were unimportant should have committed the blunder of forgetting to explain the use of the trowel and the plumb? In his estimation it would be a small matter that he should do so, and with him doubtless, the act would be of no importance, an omission not worth an apology. But the initiate, through the Master's incompetency and unfaithfulness, would have lost a lesson to be applied in social and business matters, of which he stood in need, and of which it was a fraud and a damage that he should be deprived. To that member instructed by such an officer, the symbols of Masonry would convey no moral lesson—no idea—no obligation.

"A primrose on the river's brim,
A yellow primrose was to him,
And nothing more."

The trowel and the plumb would be but the implements of a laborious profession, representing no fact—enjoining no duty—conveying no instruction—a trowel and plumb “and nothing more.”

Or suppose the Commander and Prelate of the Commandery, where the other case above mentioned occurred, had thought that the small things of the ceremony were valueless and not worth repeating, and had in consequence omitted those parts which so thrillingly appeal to the generosity, magnanimity and honor of the candidate? Is it likely that the new created Knight would have rebuked those who, having taken the same vows, had failed to fulfill them, or that he would have felt less determination to do good—to be a better man strengthened and renewed? The whole ceremony, instead of being a living, vital, impressive instrumentality, would have been a vapid, worthless exhortation, barren of good results, and as uninteresting as a charity sermon.

And what has been said in relation to the trowel and the plumb, may be said of all other emblems and symbols of Masonry. By each is taught a salutary moral lesson, presented in the most impressive manner possible, and continually brought to the recollection of the recipient by the emblem by which it is illustrated, and if a single one is dispensed with, it detracts by that much from the value and beauty of the institution, and the man who pays his money for the Masonic instruction contained in the degrees is cheated out of his rights, and fails to receive that which he purchased.

And what has been said of the lectures of the Order of Knights Templar, may, with equal propriety, be remarked of any lecture of any degree or order of Masonry. Among all those lectures there is not one useless, unnecessary, irrelevant, or that ought to be omitted. Each is a part of one great, perfect whole, and the carriage-wright might just as consistently leave a spoke out of a wheel occasionally, as for the Master of a Masonic Lodge to leave out any part of the work of the degree which it becomes his duty to confer. The excuse that it is a little thing is not valid. A spoke is a small thing in the building of a coach, yet the wheel would be weak and unserviceable should its proper place be allowed to remain unfilled. So the “little parts” in the ceremonies of the Lodge have their proper and appointed place where they belong, and which they fit, and to leave them out not only makes a vacancy, but weakens the whole system, and further still, destroys the harmony and beauty of the structure. How would the architect be condemned who should leave the capital from one of a beautiful row of columns which he had been employed to erect? Would the job be accepted in that unfinished and imperfect state? And yet such a failure would not be worse in an architectural view than the mutilation of the Masonic ritual and ceremonies in a moral sense. In either case the

work is unfinished, unperfected, and not worth the price that is paid for it.

Notwithstanding these facts, which to us appear self-evident, it is found that Masters of Lodges continually omit, cut short, skip over, or forget parts of the degree they hold themselves qualified to confer, and which it is their duty fully to impart to an applicant. Want of time, lack of knowledge, deficient inclination, are the causes alleged for this dereliction. The remedy would appear to be this: If the work is mutilated for want of time to go through with it honestly and faithfully, let the work be not undertaken until there is time to do it well; if a lack of knowledge precludes perfect work, then defer that work and go about obtaining the necessary knowledge forthwith; if the fault is in the lack of inclination to do the work as it ought to be done, let the Lodge take the matter in hand and elect officers who have the inclination.

Whatever may be the course pursued, let Masons remember the great things of Masonry are formed of the smaller, and compel their officers to attend to the performance of the little things, being assured that these well done, the larger things will certainly follow in their legitimate places.—*Voice of Masonry.*

DISPENSING WITH MASONRY.

It is told of the notorious Mrs. Partington that she once said: "Nothing does me so much good as to go to church and hear a populous minister dispense with the Gospel."

Doubtless there are some clergymen who do not so much dispense gospel in their polite sermons as they dispense with it. Mrs. Partington, then, was not altogether wrong in her use of words.

But is it true that the same thing may be said of some Masonic Lodges? Do we not sometimes find a Lodge that neglects the cultivation of those principles which are intended to elevate the institution and which devotes itself to other matters of no Masonic importance? If so, then such a Lodge dispenses with Masonry, just as much as the "populous minister dispenses with the Gospel."

We have in past times known a few Lodges, the members of which seemed to think them festive clubs, organized for purposes of eating and drinking, and where the monthly supper and the annual dinner were paramount objects of consideration. This was once a very common fault. Happily we now see but little of it. Indeed we seem to be getting a little on the other extreme, and are beginning to cultivate too little the social sentiment and habit, which if not carried to excess, are healthy elements of all human associations, and more especially Freemasonry.

But there are other ways in which a Lodge may dispense with Masonry. It may do so by conducting its work and its business without any reference to the principles and objects of the great system of which it forms an integral part.

The great objects of Freemasonry are the brotherhood of man, the fatherhood of God, and the elevation of humanity. Its legends, its symbols, its allegorical ceremonies, are all directed to the inculcation of these great designs.

A Lodge meeting merely to transact its secular business, such as the collection of dues, the appropriation of money to purchase new clothing and decorations, or performing its work listlessly, dispenses with Masonry.

Such a Lodge may grow rich ; it may increase in members ; it may have a constant influx of candidates ; but if its members waste their energies in the effort to increase its numbers and augment its treasury, neglecting altogether the cultivation of a true Masonic spirit and the elevation of the Masonic character by an enlargement of Masonic knowledge, then, like the scribes of old, they " pay tithe of mint and cummin, and have omitted the weightier matters of the law." Such a Lodge dispenses with Masonry.

There may be a Lodge whose members are distinguished for their business habits, who keep a close eye on their treasurer's books, and are exceedingly prudent in putting out all extra funds at a profitable interest, while they never subscribe to a Masonic magazine, never read a Masonic book, and never seek to learn anything of the true import of Masonic science or history, or law, or symbolism. Such a Lodge dispenses with Masonry.

There may be a Lodge where the work of initiation is badly done ; where the ceremonies are abbreviated, and the lectures abridged or omitted, because they are wearisome ; where many members retire as soon as the ceremonies begin, and those who remain seem to know nothing of the true soul and spirit of the ceremonies. Such a Lodge dispenses with Masonry.

There may be a Lodge whose members are Masons only in name ; who do not suppose that there is anything more in Speculative Masonry than there is in an insurance company ; who retain their membership because they think it politic to belong to so large and powerful an association, whose protection they might need in the hour of danger or distress. Such a Lodge dispenses with Masonry.

Finally, there may be a Lodge which has existed for many years, but which at the end of each year has found no record on its minutes of any great deed accomplished, by which its members have been made better, and wiser, and happier ; which for all that it has done toward

the elevation of the brotherhood, might as well have not existed at all. Such a Lodge dispenses with Masonry.

Freemasonry is not a selfish association whose Lodges are mere clubs organized for the gratification of the personal feelings of their members. It is a fraternity founded on the great principle of human brotherhood, teaching man to love his fellow man, to strengthen him in his weakness, to aid him in his necessity, to elevate him by education, and with him to cultivate the religious dogmas of a belief in the Grand Architect of the universe, and in the immortality of the soul.

Every Mason should know this. He should be taught to respect and even venerate his institution, for the elevated objects in which it is engaged. It is the duty of the Lodge to teach these lessons. We do not expect every Lodge to be as the Germans have sometimes called them, "Academies." We do not suppose that they can become learned. But we do believe that it is possible to make them less ignorant.

By appropriate lectures from time to time, by the discussion of questions connected with the history and the philosophy of Speculative Masonry—by the possession of a Masonic library, which each member would be expected to use, and by the inculcation of the duty of reading—our Masons need not become pedants, but they may avoid the condition of ignoramuses.

The Lodge which shall cultivate this spirit of inquiry, will soon interest its members in the study of our science; and each year will find the Lodge, if not larger in numbers, more united in its harmony, and more elevated in its character, simply because such a Lodge would dispense Masonry and not dispense with it.—*Voice of Masonry.*

LET US BE SOCIABLE.

During the now more than thirty years we have been the servant of the craft, instant in season and out of season, to promote its best interests—for which we may remark in passing we have received more kicks than coppers—during all these years we repeat we have endeavored to impress upon the craftsmen that, while we are not to lose sight of the value of a proper, and as far as possible, uniform rendering of the ritual, a correct knowledge and application of our system of laws, and an energetic maintenance of our Masonic rights of jurisdiction, we ought not to forget that the amenities of the institution have a strong and a not too well acknowledged and cultivated claim upon our attention. It is not all of Masonry to occasionally attend a Lodge meeting, or to turn out strong at the annual election, or to be thoroughly posted in the work so as to be able to repeat the same phrases from one year's end to another with a sameness as absolute as the ticking of a clock or that of a well-regulated sewing machine. The precepts and intentions

of the institution ought also to claim a part of our time and devotion, and we should know, not as a mere empty phrase, signifying nothing, but as living realities and demands of our covenants and the practical realization of brotherly love, relief and truth. In fact we must do so if we want the fraternity to maintain its present status, and hold fast the membership it has already acquired. "Man shall not live by bread alone," nor can reasonable health be maintained without an occasional change of diet. So in our Lodges the mere repetition of a given formula will in the end pall upon the stoutest appetite, and the result is apathy first, and then total neglect.

This idea is well set forth in the following by Bro. Cummings, of Iowa:

"But while almost every volume of the Proceedings before us brings us intelligence that harmony prevails and the craft is prospering, they contain not a few complaints of the lack of interest, small attendance and lukewarmness existing in many Lodges. Several of the Grand Masters have expressed their opinions as to the cause. The Grand Master of Texas attributes it in part to a want of care in the selection of officers. Doubtless there is much in this. The Grand Master of Colorado believes another reason is that there is 'too much labor and too little refreshment. We are losing sight of the fact that Masonry is a social institution.' The Grand Master of Maryland puts it thus: 'Another source of lukewarmness is to be found in the almost universal neglect into which have fallen the festivals of the order.'

"It is evident that our meetings could be made more attractive if this dull routine—opening, reading the minutes, referring petitions, balloting, a matter of business, closing—were varied. It is hardly worth while to ride ten or a dozen miles for only this. The writer has found it to work well to confer a degree upon a candidate, whenever possible, at the regular communication. The effect has been to largely increase the attendance, especially of the country members.

"It is too true; we *are* losing sight of the social feature, and are drifting into a cold, formal, business way. The ancient custom amounting almost to the dignity of a landmark, was to serve refreshments after the close of the Lodge. Let us return to the custom, even if we can afford no more than crackers and cheese and a cup of cold water, seasoned well with wit and joke and brotherly greeting. We give credit to the Grand Master of Michigan for the cheese, cracker and water suggestion, and we indorse his recommendation that Lodges should have *at least* quarterly social gatherings. We will go even further—we will second most emphatically the 'motion' of the Grand Master of Minnesota: 'Ever and anon call from labor to refreshment and open your doors and invite your *wives, sisters and daughters* to participate with you in the enjoyment of the hour.'

"Give Masonry its olden social character; bring the brethren together more frequently to enjoy each other's society; bury the rivalries of business; forget the scramble for money, for success; add the pleasant smiles of our loved ones and the charm of female companionship, and Masonry will be the better for it, and we will be better Masons. 'All work and no play makes Jack a dull boy.'"

The tendency is altogether too much to business and dignity to the neglect of sociability. Let any one who doubts this observe the proceedings of the first Lodge at the communication of which he may be present. The usual formalities are observed with a care amounting to absolute polish; order and decorum prevail to an extent that cannot be surpassed, all of which is most admirable and praiseworthy in itself, but when the business of the evening is completed, and there does not happen to be a candidate in waiting, there seems to be no other resource but to close and disperse. We note two causes for this state of affairs, one leading to the other, which are that for many years past the tidal wave of prosperity on which the institution has been upborne has given the mere ritual an undue but, under the circumstance perhaps, unavoidable prominence. The whole energies of Lodges and members, individually, have been directed to the attainment of correct method in conferring the several degrees, and these degrees, with the necessary routine business, have consumed the time to such an extent as to shut out all other thoughts. The second cause above alluded to naturally arises from, and follows this state of affairs, and is the rapid increase of membership, one of the most apparent and easily verified results of which is the fact that in almost every Lodge one part of the membership is more or less unacquainted with the other. It may be known that Jones belongs to our Lodge, but that is all; whether he lives in a garret or cellar, whether the world moves as pleasantly in his case as it might if his fellow-members knew more about him and took more interest in his welfare, is another matter, and the larger the Lodge the more evident the fact here named. Now, we think that this ought to be corrected, and that if a man is deemed worthy to be admitted to membership in our Lodge, he ought to be *ipso facto* worthy of our acquaintance and fellowship, and therefore it ought to be a part of our duty, when a candidate is received, to make a part of his Masonic education to consist of a hearty and fraternal welcome, not only to the formal privileges of membership, but of the friendship and interest of his immediate brethren. In theory, admission to membership is really taking a person into our own Masonic family; but in practice it does not work altogether that way; but we again submit that it ought to, and we suggest that the cultivation of the amenities ought to be as much a part of our work as a correct knowledge of the ceremonial; a little less business, not quite so much ardent devotion to crossing t's

and dotting i's in the ritual—in short, a little more cordiality and more of the sociable feature of Freemasonry, will be to the advantage of the brethren and the true interests of the craft.—*N. Y. Dispatch.*

ONLY A BEGGAR.

BY CON. T. MURPHY.

Aged and feeble, heart-broken and sad,
 Friendless and eager to die;
 No home but the haunts of the vicious and bad,
 No roof for his head but the sky.
 Daily his gray hairs are seen on the street,
 Or asking for alms at a door;
 Avoided by all whom he happens to meet,
 He's only a beggar—no more.

Look at him now—he is coming this way,
 His white head bent low on his breast;
 He's ascending the steps of yon house; let us pray
 He may there find a haven of rest.
 But no, the great door is slammed in his face,
 Lest base feet should tread on the floor;
 Drive him hence—he's no business in such a grand place;
 He's only a beggar—no more.

Now down the dark alley, now up the broad street,
 All places to him are the same;
 And his cry, "Will you please give me something to eat,
 For I'm weary and foot-sore and lame;"
 See! he stops, undecided where next he shall go;
 With a prayer, often uttered before:
 "Take me, oh! God—I'm no use here below;
 I'm only a beggar—no more."

Nightly he prays to that Throne in the sky,
 Where the fall of a sparrow is known;
 "Oh, Father, look down with your all-seeing eye,
 And pity the friendless and lone;
 Oh, King of all Kings, how long will it be
 Ere I tread on that heavenly shore?
 Or have you no room for a poor waif like me?
 I'm only a beggar—no more."

Day succeeds day, but no longer is seen
 The old man's gray hairs on the street;
 No longer the voice of the weary, I ween,
 Will the ear of the passer-by greet;

No longer he'll hear the cold, heartless jest,
 As he merely asked alms at a door.
 He has gone to that bourne where the weary find rest—
 And where he's a beggar no more.

WASHINGTON'S MASONIC LIFE.

BY BRO. G. H. RAMEY.

Washington! his life is already written; written in our history, written indelibly upon the hearts of all who breathe the air of freedom, enshrined upon our altars, inscribed over our hearth-stones and upon the starry flag that waves over them; it is written all over this vast continent, and scarcely is it contained between the Orient and the Occident. But its pages, though belonging to humanity, are peculiarly the heritage of the "Mystic" Fraternity.

We shall, therefore, sketch his Masonic life with just and becoming pride,—briefly though it be done.

George Washington was born in Virginia Colony, on the 22d day of February, 1732,—two years after the establishment of the first Masonic Lodge in America, of which we have any knowledge, at Philadelphia, Pennsylvania Colony.

In 1752, a short time before he had attained his majority, he petitioned Fredericksburg Lodge, which was then working under a warrant issued by Thomas Ormond, of Boston, Provincial Grand Master, for the benefits of Masonry, thus showing that at an unusually early period in life, he had become impressed with the principles of Freemasonry.

On the 6th of November, of that year, he was entered as an Apprentice. He was passed to the Fellow Craft degree on the 3d of March, 1753; and received the Master Mason's degree on August 4th, of the same year.

The records of Lodge No. 4, of Fredericksburgh, show the following minutes:

"1752, November 6th,—Received of Mr. George Washington, for his entrance, £2.3."

"1753, March 3d, George Washington passed Fellow Craft."

"4th August, 1753, which day the Lodge being assembled; present, R. W. Daniel Campbell, &c. Transactions of evening are—George Washington raised Master Mason."

The English Masons claim that the subject of our sketch was first made a Mason in a Military Lodge, No. 227, which worked in America during the French War. Fredericksburg Lodge held its warrant under the authority of the Grand Lodge of England.

In 1756, Washington being on a visit to Philadelphia, it is supposed that, in order to visit the Brethren of the Military Lodges, he may have been "healed," or re-made for that purpose, and thus the error of our English Brethren, that he was first made in No. 227, may have had its origin. The supposition, while there is no possibility of its verification, may have at least probable grounds, when it is remembered that the English Masons held no intercourse with the Military Lodges. Certain it is, however, that an error existed,—the records prove so.

During the Revolutionary war, there were Military Lodges attached to the

American army. That these were regarded with much interest and favor by our renowned Brother, is attested by his frequently meeting with them and sometimes presiding over them, while Commander-in-chief of the American army; one of these, warranted by the Grand Master of Massachusetts, February 15, 1775, was the American Union Lodge. It may be related in this connection, that he is said to have once sat in a Lodge presided over by a sergeant; himself, the Chieftain, obeying the orders of one of the humblest subalterns! But, that was Masonry, knowing no distinctions—this was—Washington!

While at Valley Forge—that scene of suffering in the history of our fathers' struggles, written amid the piercing blast and the pitiless storm in letters of blood,—Brother Washington had constant intercourse with the Brethren of the Military Lodges. And, can we doubt that such intercourse between those companions in trial, contributed very materially in keeping the fire of patriotism alive and nerving them for the contests yet to come?

On St. John's day in December, 1776, Washington took part in the festivities of the day with the Grand Lodge of Pennsylvania, and was honored with the chief place in the procession, having the Grand Master and Deputy Grand Master on either side. Rev. Wm. Smith, D. D., Grand Secretary, preached the sermon at Christ Church, and in alluding to Washington as being the Cincinnatus of America, he thus closed his prophetic allusion: "Such, too, if we divine aright, will future ages pronounce the name of a ———; but you anticipate me in a name which delicacy forbids me on this occasion to mention. Honored with his presence as a brother, you will seek to derive virtue from his example; and never let it be said that any principles you profess can render you deaf to the calls of your country; but on the contrary, have animated you with intrepidity in the hour of danger, and humanity in the hour of triumph."

In June, 1779, the American Union Lodge met at Nelson Point to celebrate the festival of St. John the Baptist, on which occasion they were joined by Washington.

On October 6th, of that year, the Grand Lodge of Massachusetts warranted another Military Lodge which honored Washington by taking his name, it being known as "Washington Lodge." It was officered by Gen. John Paterson, Master, and Col. Benj. Tupper and Major William Hall, Wardens.

On the occasion of the celebration of St. John's Day in December, 1779, a petition was circulated among the military brethren for the appointment of a General Grand Master over all the States, but, before the address of the army had reached the Grand Lodge of Pennsylvania, that body had met, and having considered the propriety of having such an officer to watch over and protect the interests of the Craft, a ballot was had, and Brother George Washington received a unanimous vote.

All the American Grand Lodges concurred in the choice, but no General Grand Lodge was ever organized, and, in consequence, the office became entirely honorary. He was petitioned, however, for a warrant for a Lodge at Cape Françoise. He referred the petition to the Grand Lodge of Pennsylvania for their consideration.

During the Revolutionary war, the Jewels and other furniture of the Military Lodge, No. 227, of the English army, the same in which Washington had most probably sat during his visit to Philadelphia, already referred to, fell into the hands of the Americans. These not being regarded as "contraband of war," Washington direct-

ed them to be returned to the owners, and they were conveyed to the British regiment to which they belonged under the escort of a guard of honor.

In 1781, Washington was presented with a beautiful Sash and Apron, manufactured at Nantes, France, of very fine white satin. These are now owned and held as sacred relics by Alexandria Washington Lodge, No. 22, of Alexandria, Virginia, the Lodge of which our great Brother was, under its present charter, the first Master.

In May, 1783, the society of Cincinnatus, which was composed of officers of the Revolutionary army who were Masons, was instituted for the perpetuation of the friendships that had been formed during the war. Washington was elected president of the society, and held the office until his death.

At the close of the year last named, after he had resigned his commission at Annapolis, upon his return to his home in Mount Vernon, the brethren of Alexandria Lodge, No. 39, which was then working under a charter granted by the Grand Lodge of Pennsylvania, requested Washington to join them in the festivities of St. John's Day. This he was unable to do, but in June of 1784, we find him again among the brethren on the birthday festival of St. John the Baptist.

Later in the year, LaFayette, the patriot champion and brother, came to America on a visit to our beloved brother, bringing to him as a present from Madame LaFayette, a Masonic apron, elegantly wrought by her own fair hands. This is now in the possession of the Grand Lodge of Pennsylvania.

In 1788, Virginia having constituted a Grand Lodge, Alexandria Lodge, No. 39, referred to above, surrendered its charter to the Grand Lodge of Pennsylvania, and received one from the Grand Lodge of Virginia, becoming No. 22 on the Virginia registry. This charter, bearing the signature of John Randolph, then Governor of Virginia and Grand Master of Masons of that State, constituting George Washington W. Master thereof, has become historic and will pass down into time as one of the venerated objects of interest to the future craftsmen.

From this time down to the date of his death, our brother seems to have lived in a very stream of love, flowing towards him from the brethren of both hemispheres—attested by the representations and addresses and dedications that followed each other to him.

Among the many presents he received was a sword from the Great Frederick of Prussia, the distinguished Mason and Monarch.

Our distinguished brother having been called from the shades of his retirement again to serve his country as President, he was inaugurated on March 4, 1793, and on the following 18th of September, the crowning act of his Masonic labors was consummated in the laying of the corner-stone of the Capitol of the United States. On this occasion he appeared in the procession in the full dress of a Master Mason, and, in the double capacity of President of the United States and Grand Master of Masons, officiated in laying the corner-stone of the Capitol of a new-born nation—a nation nursed into life by the prowess of his own purpose.

As a matter of interest, the following, which is the record placed in the stone, is inserted :

"This southeast corner-stone of the Capitol of the United States of America, in the City of Washington, was laid 18th September, 1793, in the thirteenth year of American Independence, first year of second term of the Presidency of Gen. Washington, whose virtue in the civil government of his country has been as conspicuous and beneficial as his military valor and prudence have been useful in establishing her

liberties; and in the year of Masonry, 5793, by the President of the United States, in consort with the Grand Lodge of Maryland and Lodges under its jurisdiction, and Lodge No. 22, Alexandria, Va., Thomas Johnson, David Stewart, Daniel Carrol, Commissioners; Joseph Clark, R. W. Grand Master; Joseph Hoban and Stephen Hillate, Architects; Colin Williams, Master Mason."

It is a well known fact that the year 1796, the same during which his "Farewell Address" was prepared, was one of those periods of political convulsion that so often crimsoned Europe with the blood of her people, which had their origin in the secret circles of the Illuminati, the Jacobins and other secret political organizations. The warning, "beware of secret societies," uttered by our immortal Washington in that address, has been tortured by our enemies into a reflection upon the Masonic fraternity. But, "mark how plain a tale" will convict them of studied falsehood. In his reply to the address of the Grand Lodge of Pennsylvania, on his retirement from office, dated December 27, 1796, he says: "Fellow Citizens and Brothers of the Grand Lodge of Pennsylvania, I have received your address with all the feelings of brotherly affection, mingled with the sentiment of the society it was calculated to excite. To have been in any degree an instrument in the hands of Providence to promote order and union, and erect upon a solid foundation the true principles of government, is only to have shared, with many others, in a labor, the results of which, let us hope, will prove through all ages a sanctuary for Brethren and a Lodge for the virtues. Permit me to reciprocate your prayers for my temporal happiness, and to supplicate that we may all meet hereafter, in that eternal temple, whose builder is the Great Architect of the Universe.

GEO. WASHINGTON."

His funeral ceremonies were conducted by the Alexandria Lodge No. 22, which soon afterward assumed the name "Alexandria Washington Lodge."

Grand and great as he was—perfect as was his character as Man, Mason, Soldier and Statesman, he did not escape the breath of foul detraction.

It has been said that he was not a Christian, and yet we hear him, in his letter to the Governors of the States, saying:

"I now make my earnest prayer, that God would have you in His holy protection; that He would be most graciously pleased to dispose us all to do justice, love, mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the 'Divine Author of our blessed religion,' and without an humble imitation of whose example in these things we can never hope to be a happy nation."

And in General Orders, July 29th, 1779:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion; he hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly; added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it.

"Many and pointed orders have been issued against that unmeaning and abominable custom, swearing; notwithstanding which with much regret the General observes that it prevails, if possible, more than ever; his feelings are continually wounded by the oaths and imprecations of the soldiers. Whenever he is within hearing of them, the name of that Being from whose bountiful goodness we are permitted

to enjoy the comforts of life, is incessantly imprecated and profaned in a manner as wanton as it is shocking; for the sake, therefore, of religion, decency, and order, the General hopes and trusts that officers of rank will use their influence and authority to check a vice, which is as unprofitable as it is wicked and shameful."

It has also been argued that he took no interest in Masonry, and yet, besides his active Masonic life, and besides the letter quoted above, in a letter to the Grand Lodge of Massachusetts, he says:

"Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow-citizens testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a society, whose liberal principles are founded on the immutable laws of truth and justice.

"To enlarge the sphere of social happiness is worthy of the beautiful design of a Masonic institution; and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race."

"My attachment," he says, "to the society of which we are members, will dispose me always to contribute my best endeavors to promote the honor and interest of the craft."

If we glance backward to the year in which our great Brother lived, we will be reminded that he lived in an age when deistic religion and absolute infidelity were chief characteristics.

If we were asked what preserved his faith in God, in the Bible, and in the atoning powers of the Prince of Peace, we would say—Masonry. The means used for the accomplishment of his purpose would confirm us; his Masonic allusions to God and religion would confirm us; for, in most all his recorded expressions, his language is in the pure diction of Masonic thought.—*Masonic Eclectic*.

COMPASS, COMPASSES—WHICH IS RIGHT?

Rob. Morris writes the *Keystone* the following; "Observing your friendly criticism upon my preference of the word "compass," I write to say that my use of the word is strictly in accordance with the principles upon which my "Masonic Dictionary" was composed, and I should think a Pennsylvania Mason, priding himself upon antique things and antique phrases, would approbate it. The three authorities which a Masonic author cherishes are all in accord as to the word, viz.: 1. *The Holy Scriptures*—you have correctly cited the only passage where it occurs. 2. *Webster's Unabridged Dictionary*, the last edition that passed under Webster's own hand, and before the new edition was emasculated of every positive principle that the author had laid down. 3. *The Monitor*. Preston said "compass," and all Webb's own editions of the *Freemasons' Monitor*, to the day of his death in 1819, followed that reading. Your own *Ahiman Rezon*, until recently had "compass." If such a combination of authorities does not justify us in continuing the

antique use, then let us take the one more step which is even now contemplated by many, and change "so mote it be," to "so may it be;" "oblong square" to "parallelogram," and, in short, modernize the entire phraseology of Blue Lodge Masonry."

ORIGIN OF FREEMASONRY IN NORTH AMERICA.

WILLIAM JAMES HUGHAN.

We have been prosecuting our researches most energetically, since September last, with respect to the lists of Lodges from the year 1730 to the year 1736, and have only succeeded in one instance, viz.: in the discovery, through the assistance of Bro. James Newton, a Masonic student of Bolton, England, of an *engraved* list of Lodges for the year 1734, issued by the authority of the Grand Lodge of England, and sold by "I. Pine, Engraver Agst. Little Brittain end in Aldersgate street." It is the only copy we have heard of, and it is valuable, particularly in the present enquiry.

The obliging Grand Secretary and ourselves had another search in the Grand Lodge Archives in March, but did not succeed in finding any Calendars or printed Lists of Lodges, excepting for the years 1723, 1725, 1736, and subsequently; all the intermediate issues being unfortunately lost.

The "list of regular Lodges, according to their seniority and constitution," for the year 1734, was issued under the Grand Mastership of "The Most Noble and Puissant Lord John Lindsay, Earl of Crawford and Lindsay, Viscount Kilberney, Lord Spimgie Glenes, Feneven Town, Columbfinch, Premier Earl of Scotland," whose coat of arms furnishes the frontispiece (with other designs) for the little book.

From Nos. 1 to 27, are London Lodges. No. 28 was warranted for the city of Bath; No. 29, for Bristol; No. 30, for Norwich; No. 31, for Chichester; No. 32, for Chester; No. 33, (also for) Chester; No. 34, for Carmarthan; No. 35, for Gasport, and No. 36, for Cargleton. All apparently issued during the years 1723 and 1724. Then follow a number of London Lodges, dating from July, 1724, to August 9, 1727. No. 48 is for Manchester; No. 50, for Madrid; No. 51, for Gibraltar; No. 52, for Warwick, (April 22, 1728); Nos. 53 to 57, for London; No. 58, for Oxford; No. 59, for Scarborough; No. 62, for Northampton; No. 65, for Chichester ("constituted in the reign of Julius Cæsar!!!"); No. 70, Lynn Regis, Norfolk (October 1, 1729); No. 72, for Bengal; No. 73, for Lincoln (Sept. 7, 1730).

No. 79 is *vacant*, which, in the "Pocket Companion of 1735," Dublin, is credited to "The Hoop, in Water street, in Philadelphia, 1st Monday."

No. 80, Macclesfield; No. 81, Bury St. Edmonds (Nov. 1, 1731); No. 82, London (Oct. 21, 1731), and so to No. 86. No. 87, Leigh, in Lancashire (Feb. 22, 1731); No. 88, Wolverhampton (March 28, 1732); No. 90, "dans La Rue de Boucherie a Paris" (April 3d, 1732); No. 96, Ipswich; No. 97, Exeter; No. 104, Derby (Sept. 14, 1732); No. 105, Bolton Le Moors; No. 108, Bury St. Edmonds; No. 109, Salisbury (all for 1732, with the London Lodges filling up the intermediate numbers).

No. 113, Bath (March 18, 1833); No. 114, Winchester; No. 118, Bury, in Lancashire; No. 119, Stonebridge; No. 124, "Hamburgh in Lower Saxony"; No. 125, "Swan, Birmingham;" No. 126, "Boston, in New England;" No. 127, "Valenciennes, in French Flanders;" No. 128, London (Nov. 5, 1734). The register of No. 126, "Boston, in New England," is, we think, an earlier printed reference to the Lodge at Boston than has ever been noted before, and we have been much pleased to have brought such an interesting fact to light, for here is an allusion to the Lodge at Boston so early as the year 1734, and *that* in an authorized publication of the Grand Lodge of England.

No particulars are furnished, but it is quite evident that the regularity of the Lodge was admitted, and that it was duly placed on the Roll of Lodges in the year 1734, but not before, as No. 126. We hope yet to pounce upon an engraved list of Lodges for the year 1733, or earlier, with the vacant No. 79, credited to the city of Philadelphia, inasmuch as the No. 79, being vacant in the list of 1734, and also in the English Pocket Companion of 1735, though it is credited to Philadelphia in the Dublin Companion of 1735, all points to the fact of the number having, before 1734, in the regular lists of Lodges, been filled in for Philadelphia. At all events, we await the issue with confidence, and hope soon to announce our discovery of a list of Lodges for 1733 or 1732.
— *Voice of Masonry.*

GRAND ORIENT OF EGYPT.

The following, from the London *Freemason*, will be found of interest to the craft in general :

"Those who are interested in the prosperity of the Grand Orient of Egypt, as I am, will be glad to know that several Grand Lodges in the United States have been considering its position of late, and have been thoroughly examining into its origin, character, and proceedings, with a view to grant recognition if the analysis prove favorable. Already, we are rejoiced to know, the Grand Lodges of California, Idaho, and Georgia have extended the Masonic right hand of fellowship to the Grand Orient of Egypt, and I expect soon to hear of others doing likewise. Our brethren in the United States 'do nothing by halves,'

and firmly refused such recognition until the matter had been fully investigated. Indeed, the Grand Lodge of Georgia resolved to 'withhold any fraternal communication until fully satisfied of its legal existence;' but having before them the report of the Grand Lodge of California, in which it was stated, and proof submitted, that the 'Grand Orient of Egypt was established, so far as we can judge, upon a firm basis, and not only with the permission, but under the protection and active co-operation of the present ruler of that country,' and, therefore, entitled to be acknowledged 'as a just and legally constituted Masonic power,' the members soon came to the determination to gracefully accept the claims of Egypt to be admitted into the circle of legitimate Grand Lodges.

" Bro. J. Emmett Blackshear, Grand Secretary, was appointed representative of the Grand Orient of Egypt, near the Grand East of Georgia, and the indefatigable Bro. F. F. Oddi, Grand Secretary of Egypt, representative on behalf of the Grand Lodge of Georgia. We sympathize with the desire of the Masonic authorities of Egypt to be placed on the same footing as many other Grand Lodges in Europe and America, and while the M. W. Grand Master Zola, of that jurisdiction, (ably supported by the Grand Secretary,) is most anxious to be acknowledged by all Grand Lodges worthy of the name, we cannot but admire his manly and independent conduct since his election; nor can we find words to put on record our appreciation of the sterling Masonic principles actuating him and the members of the Grand Orient, when, on finding that their support of the Rite of Memphis was viewed with disfavor by the regular Grand Lodges, they resolved at once to call in all such warrants, and to sever forever their connection with that useless and objectionable system of 96°. The degrees now worked in Egypt under the wing of the Grand Orient are wholly and solely Craft Masonry. Those of the 'hautes grades' are entirely under the Supreme Grand Council 33° of Egypt, which, though harmoniously working with the Grand Orient, just as in this country, are quite as separate and distinct as in England, Ireland, Scotland and the United States.

" This concession to the customs of British and American Freemasons will, we feel sure, be rightly estimated both here and 'across the big pond,' and, believing that it will be the aim of the Grand Orient of Egypt to deserve the respect and friendly co-operation of all regular Grand Lodges, we most heartily wish them the success they intend to deserve.

" Its organization having been partially commenced in 1864, and only of late thoroughly completed, it was but natural that a few mistakes should be made, especially as several Grand Bodies applied to Egypt for recognition which appeared entitled thereto. Now, however, it rests to a great measure with the regular foreign Grand Lodges

what Egypt does in the way of countenancing Masonry abroad, as the more these bodies exchange representatives and forward their proceedings, the better will the Grand Orient be enabled to avoid the illegitimate, and support only regular Freemasonry throughout the world.

"At all events, its Craft Constitution now is thoroughly Masonic, and in accord with Great Britain and Ireland, the oldest upholders of Ancient Free and Accepted Masonry. Yours fraternally,

"WILLIAM JAMES HUGHAN.

"Truro, Cornwall, July 22d, 1876."

CENTENNIAL MASONIC REUNION IN WISCONSIN.

We have before us a beautifully printed pamphlet, containing an abstract of the Masonic Reunion held in the city of Milwaukee, June 13 and 14, 1876. It seems from the report that a preliminary meeting had been held in March last, at which it was determined to have the reunion on the 4th of July, and circulars were sent to the various Masonic bodies throughout the State, inviting them all to convene then, but responses were soon received expressing an ardent desire to participate in the reunion, but suggesting a change of time on account of the general preparation being made in nearly every village in the State, to celebrate the Centennial Anniversary of American Independence. So the time was changed so that the reunion should occur at the time and place of the annual meeting of the Grand Lodge of Wisconsin, which change gave great satisfaction to all parties concerned. The preliminary arrangements seem to have been ample, and the occasion one which will live long in the memories of the thousands who were in attendance. The 13th of June brought in special trains loaded with brethren from all parts of the State. At 2 o'clock p. m. the Grand Lodge was opened in AMPLE FORM by the Most Worshipful Grand Master Cottrill, the Right Reverend Bro. J. Britton leading the devotional exercises. Insurance Hall, a very large and spacious room, was crowded to its utmost capacity, and the best of feeling prevailed among the vast assembly. The Grand Master read his annual address, and the usual committees were appointed. The evening was a busy one, especially with the Committee of Reception, for every incoming train brought car-loads of visiting brethren. Early on the morning of the 14th the Sir Knights were on duty, making preparation for the events of the day. The Academy of Music—the general headquarters, as well as the various Lodge-rooms of the city, presented busy scenes of "hurrying to and fro." All were in hot haste, and yet all was done in such order that discord was unknown.

The Templar parade commenced promptly at 9 o'clock, and the verdict given by thousands of spectators was "WELL DONE." Many

of the business blocks and private residences were decorated with flags and evergreens. The building occupied by Excelsior Lodge was ornamented externally with Masonic emblems, wrought from evergreen branches, intermingled with the national colors.

The exercises occurred at Court House Square, and were of the most appropriate character. The stand was occupied by the Grand Officers, Speaker, and Choir. After a few appropriate remarks the Grand Master introduced Rev. Bro. Joshua Britton, Grand Chaplain, who made the following

INVOCATION.

Our Father who art in Heaven, and who art here with us to-day, as we believe, since Thou art in all places that are blessed in Thy holy name; we come before Thee at this hour with a grateful and realizing sense of thy beneficence that is over us and all our being. We adore and praise Thee as the bestower of life, as the giver of every good; and we thank Thee that in the plenitude of Thy wisdom and love, Thou hast bestowed upon us this existence, and granted us such powers of mind and affections of heart, as to lead us to rejoice and be glad in the presence and society of each other. We thank Thee for those principles which Thou hast implanted in our minds and hearts, that draw us out and from ourselves, and attach us to our fellow beings. We render Thee praise for the privileges which we as a people enjoy, and of which we are deeply reminded at this centennial season. We thank Thee for civil and religious liberty, and for the varied and noble institutions flourishing in our beloved country. We praise Thee, as members of that ancient and honorable organization under the auspices of which we are assembled to-day, for all its principles, for all its effect upon our soul and being, wisely calculated as it is, to attach us to each other, to promote our individual and united happiness, and to show forth Thy beneficence in all these ways. We thank Thee for this year; this season; for this era of good feeling, beneficent kindness and friendship which is manifest everywhere throughout the land. May Thy spirit be with us in the exercises that are now before us, and in all that we undertake to-day; so that we may depart from this place with our understandings enlightened, with our affections elevated and improved, and with the determination to be faithful in the several spheres of life and duty to which we are called.

As believers in Thee and in Thy providential care, and the Gospel of Thy Son, we render Thee praise for those hopes and blessings that gather around us when we meet together, and when we separate, anticipating a more perfect and complete union in that better and higher state to which we are rapidly going.

Hear us, our Father, and bless us, not according to the feebleness of our requests, but according to Thy infinite richness and goodness; and to Thee we will ascribe the praise, now, and forevermore; Amen.

After music by the choir, the Grand Master introduced Hon. A. R. R. Butler, who made the following

ADDRESS OF WELCOME:

Gentlemen of the Masonic Fraternity:

On behalf of the people of Milwaukee, of all classes, I welcome you to our city, to our homes and to our hearts.

It is a pleasure to me personally, which I cannot express in words, to greet so large a number of good men of the State—men who have systematically cultivated,

fostered and nourished those virtues which lie at the foundation of society, and are the great distinguishing features of the highest civilization of the age.

We are creatures of habit; the moulding process of education gives direction to thought, and forms human character, and it is difficult to over-estimate the beneficent influence of modern civilization of the trained and organized charity and brotherly love which your Fraternity represents.

You stand here to-day as the representatives of 184 Lodges, comprising a membership of more than 10,000 of the most intelligent and substantial citizens of our State; and you represent in your characters and in the practice of that virtue which is the corner-stone of your organization, 650,000 of the most cultivated citizens of the United States; and in this, the Centennial anniversary of the great Republic, you are here as the Masonic descendants of those great men of Revolutionary times, whose names illumine the brightest pages of human history—prominent among whom are Washington, the father of his country, whose name is his eulogy; the illustrious La Fayette, a young man of vast fortune, of high rank, and of powerful connections, at the most brilliant and fascinating court in the world, who in his unselfish devotion to the cause of American independence, with moral courage without a parallel in history, espoused the gloomy cause of the colonies, and sailed for our shores in a vessel fitted out at his own expense, to join a feeble army without clothing or arms, when our government was without resources, and our agents in Paris were compelled to confess that they could not furnish him with means of transportation; the intrepid and adventurous farmer-general, Israel Putnam; the accomplished Joseph Warren, who ably defended the rights of his country with his pen, and afterwards with his sword, and poured out his precious blood at Bunker's Hill; Richard Montgomery, the gifted Irishman, who gallantly sacrificed his life for his adopted country, before Quebec; Benjamin Franklin, the philosopher and patriot, who was characterized by Chatham, in the English House of Lords, as "one whom all Europe held in high estimation for his knowledge and wisdom, who was an honor, not to the English nation alone, but to human nature;" John Marshall, the peerless Chief Justice of the United States, and James Otis the inspired orator of Massachusetts, who more than any other man, except perhaps, Patrick Henry, electrified the people of the colonies with his matchless eloquence. Springing from such a lineage, your visit to our city, at this time, is hailed as an honor for which we can hardly make an adequate return.

In these times, when corruption is poisoning the body politic, and high official position is prostituted to venal purposes; when public officers forget the sacredness of the trusts committed to them, and the great political parties of the country are decaying and falling to pieces, for want of the cohesive power of public virtue, it is a pleasure to look into the faces of men who, without distinction of party or religion, belong to an organization which inculcates the practice of all the virtues as a duty; which excludes from its fellowship no man, be his religion or mode of worship what it may, provided he believe in the glorious Architect of heaven and earth, and practice the sacred duties of morality, and which requires of its adherents that they shall at all times respect the civil power under which they live, and zealously promote the prosperity of their country. Indoctrinated in such principles, and practicing such virtues, you possess a power for good which belongs to the public, and which, conscientiously exercised, may do much to restore social morality, and to drive corruption from public places.

It is true that the purposes of your organization are purely charitable and benevolent, and that you scrupulously avoid even the appearance of interfering with religion or politics; but, in the habitual practice of charity and brotherly love, and in the inculcation of those virtues in the family, as the simple and plain duties of daily life, you are laying the foundations of morality and integrity broad and deep, and are thus creating a healthy sentiment throughout the land, to which, should anarchy overtake and threaten civil liberty, the people may confidently appeal for protection.

Civil liberty rests on the hearthstones and family altars, and these on the virtues of the people, and where those hearthstones and altars are pure, we find public virtue and public morality.

But the stream cannot rise higher than its fountain, and a low state of private morality will disclose itself in official corruption, and finally, if not arrested, in the destruction of the social fabric.

Assured that Freemasonry is a power for good in the State; that all its influences are in favor of morality and good order, and that its teachings tend to strengthen the ties that hold society together, and to uphold civil and religious liberty, I rejoice in your great prosperity, and, speaking for 100,000 people, I welcome you to the hospitality of our city.

I welcome you as good citizens; I welcome you as friends; I welcome you as brothers.

The oration given by Rev. Bro. Fallows is too lengthy to admit of insertion. We may give some extracts in a future number.

After the address followed a steamboat excursion on Lake Michigan. The steamboat *Flora* was trimmed in the national colors, and loaded with brothers and their fair companions. "All went merry as a marriage bell," and the general joy was expressed by laughter, song, and dance. The day was cool and pleasant, and the lake calm. The earth was clad in her most beautiful attire, and all seemed to contribute to the happiness of the brilliant occasion.

PAYMENT OF DUES.

According to the present organization of Masonry into Lodges and Grand Lodges it is a duty incumbent on all members to pay dues into the treasuries of the Lodge and Grand Lodge. In olden times Lodges were not warranted, but a sufficient number of brethren could meet at convenient times, and at places appointed, and make Masons and practice our rites. When the business was done, the Lodge disbanded until some similar occasion should again call a similar number together to perform the needful business which should arise from time to time. Then there was no permanent Lodge organization, no permanent officers, no Lodge fund, and consequently no such thing known as Lodge dues. If charity was needed it was gathered from the pockets of the brethren according to their several abilities and the liberality of the donors. But since the revival of 1717 Lodges have become permanent

organizations, requiring the outlay of a greater or less amount of money; and to supply the treasury with funds needful to carry forward the good work, annual dues have become a necessity, and every member having the ability to earn a livelihood is expected to pay Lodge dues with cheerfulness and promptness. And he who will not comply with this regulation of the Craft, he being able to work, and earn his means of support, should be suspended from Lodge membership, and looked upon as a *dead beat*. We have no patience with this class of sponging parasites, and the sooner our Lodges are clear of them the better will it be for the institution.

The reason why dues are demanded is found in the fact that money is required for defraying the necessary expenses of Lodges. To meet the expenses necessary to the maintenance of Grand Lodge funds must be provided for the mileage and per diem of the representatives, as well as the salaries of Grand Officers. And to meet the demands of charity, which are liable to be made at any time, funds should always be on hand in the treasury. To create these funds, a price is fixed for the degrees, and a small amount assessed on each member in the shape of annual dues. All good Masons, who prize membership in the Craft pay these dues promptly and without a murmur of complaint. But we are sorry to say there are multitudes of members—who *are not* Masons—who pay their dues reluctantly, and are always behind time. They are drones in the Masonic hive, claiming all the rights and benefits of the Order without a willingness to take their just share of the necessary expenses. And this may be said of quite a number who have exhibited an almost unparalleled zeal in the way of taking degrees and joining the various Rites, and are rarely known to sign their names to anything of a Masonic character without a 32° attached thereto. When Grand Bodies are in session, and honors are to be conferred, these sponging drones are always conspicuous, but when Lodges claim the attendance of members to look after the interests of Masonry, and perform the work, the places of these sluggards are vacant.

We were recently informed that one of the Lodges of this village was about to surrender its charter. We inquired the cause, and were informed that the real cause was *n. p. d.* What! said we, are the members of that Lodge too poor to pay their dues? The names of several of the most wealthy men in our village were mentioned, and we were asked if we considered *such* parties too poor to pay the dues assessed by our Masonic Lodges. We reflected a moment, and could arrive at but one conclusion, that it *was* for the good of Masonry that Lodges made up of such material should surrender their charters, and the slothful members seek some position in life better adapted to their stingy, pusillanimous notions! We are not sure but Michigan could spare many Lodges, and a large number of members, of this character, without any detriment to the Craft in this Grand Jurisdiction.

LAYING CORNER-STONE AT LEXINGTON, MICH.

Some friend has sent us an account of the ceremonies of the Craft at the laying of the corner-stone of the Public Hall and Masonic Building at Lexington, from which we make the following extracts. The account is cut from a local paper:

A GALA DAY IN LEXINGTON.

Thursday was a big day in this little town. Very early in the forenoon those having charge of the proceedings were busy completing preparations; and numerous visitors from up-shore towns put in an appearance, with the arrival of the shore boat.

The arrival of the boat from Port Huron with the band and Flint and Port Huron Commanderies of Knights Templar was eagerly awaited, every one who had heard the reputation of Gardner's Flint City Band (and who has not?) being on the tip-toe of expectation. About half-past twelve the steamer *HIAWATHA* arrived, and the guests disembarked. Preceded by the band and escorted by the Lexington Commandery, the line of march was up Simons street to Main, and down Main to the Cadillac, where the inner man was satisfied although the rush was so great that many must have become somewhat ferocious from waiting, but happily the substantial collation prepared by the ladies at Masonic Hall came in to reinforce the efforts of landlord Smith, and all were fed. After dinner the procession formed, the line of march being as follows:

- 1st. Gardner's Flint City Band.
- 2d. Flint Commandery.
- 3d. Port Huron Commandery.
- 4th. Lexington Commandery.
- 5th. Lexington Lodge, and Masons generally.
- 6th. Common Council of the Village of Lexington.
- 7th. Grand Lodge F. and A. M. State of Michigan.

The procession formed at the Cadillac and proceeded to Masonic Hall, from thence down Main street to Simons, down Simons to Dallas, thence by Dallas to Huron avenue, up Huron avenue to Union, thence to Hubbard, thence to Main, and then to Public Hall and Masonic Building.

The ceremonies at the Corner were impressive and kept the attention of the crowd in attendance during the time occupied, being under the charge of acting Grand Master A. M. Clark. The proceedings were supplemented by addresses delivered by Hon. Wm. T. Mitchell, and Rev. W. Herbert Smythe, which were of great interest, and the speakers were frequently applauded. Several sacred pieces were rendered by the band during, ceremonies, with thrilling effect.

The appearance, marching and drill of the visiting Commanderies were excellent, and commanded the admiration of the spectators. The Flint Commandery turned out forty-two members, and our citizens feel extremely honored by the presence of so large a body of the order.

The following were among the articles deposited in the corner-stone of the Lexington Public Hall and Masonic building:

A copy of the order of exercises on laying of the corner-stone of the Lexington Public Hall and Masonic Building.

A list of the officers and members of Lexington Lodge F. and A. Masons.

A list of the officers and members of Damascus Chapter No. 41, Royal Arch Masons.

A list of officers and Sir Knights of Lexington Commandery, No. 27, Knights Templar.

A list of the officers of the Lexington Masonic Association.

A list of the officers of the Grand Lodge of F. and A. Masons of the State of Michigan, assisting in laying the corner-stone of this Public Hall.

Correspondence.

Under this head we present a couple of extracts from a letter sent us by a zealous Brother who has wrought well for the Craft as well as for this Journal. Oh that we had more like him, who are Freemasons in deed and in life, as well as by initiation and by profession. He thus speaks of our Journal, and of his regrets that it has not a more liberal support:

"And now I wish to say that I regret to learn that the MICHIGAN FREEMASON has not been properly supported, and that there is danger that it will cease to exist for want of support. I sincerely hope that it will be sustained. I worked hard to get up clubs, but I found that Brethren were very willing to take it, if they could get it on time, and then they would not pay for it. I supposed it to be a fault at this locality alone, and ceased to advance money for them. An agent would do better, and might get many subscribers along the shore, who would pay in advance. I have all the volumes, and I will be one to continue to take the FREEMASON, and pay in advance, for twenty years if I am spared to live that long. I have an article upon the subject of 'Supporting Masonic Periodicals,' partly written, which I will complete, if possible, before the volume closes, and send you."

Our correspondent then speaks of the condition of Masonry in his region; and his plain spoken words apply to other localities. Too much poor material has been introduced. We have too many who read neither books nor publications which would enlighten them as to the principles and workings of the Craft,—too many who have joined our institution from sordid motives rather than to elevate their own moral condition and render themselves useful to mankind:

"Masonry is not prospering on this coast. The country is sparsely settled, and there is a great lack of good material. There are too many men already in the society who can never be taught to be Freemasons. And there are but few who read anything upon the subject of Masonry. They never subscribe for a Masonic journal, rarely ever attend the Lodge, and then seek to secure the offices, for which they are unfit in every sense of the word. Masonic courtesy is unknown among them, and they are always in antagonism with those who are better informed than themselves. If our election result in the choice of men who can work, and live uprightly, they rebel, and stay away from Lodge, and hinder its work in every possible way. The burden of keeping the Lodge up falls upon the few who are faithful to the trust, and have to bear the sneer that a certain few 'run the Lodge.'

"The presence of the Grand Lecturer will be of great benefit to us here, for we have never had a Grand Lecturer on this coast to give the Lodge official instruction, and we need it, for we have just as many ways to work as we have *bright Masons* in the Lodge. I presume, however, that we do our work as correctly, in the main, as larger Lodges further south.

J. S. R."

LETTER FROM BRO. BLOOD.

KALAMAZOO, October 4th, 1876.

BROTHER CHAPLIN:—Schools of Instruction were held at the several County seats in the Fourth Masonic District, as noticed in the September number of the FREEMASON, and were conducted by R. W. Bro. Clark, Grand Lecturer. The Lodges were nearly all represented, and all seemed earnest in the pursuit of light, which Bro. Clark is so eminently qualified to impart. Our Grand Lecturer is certainly the right man in the right place; worthy and well qualified, and a living exemplification of patience and perseverance.

Monday evening, October second, I visited Brady Lodge, No. 208, and witnessed work on the Third Degree. I was much pleased with the correctness of the work, and the interest which the members of Brady Lodge take in our noble Order. They have just moved into a new hall, which is one of the best in Southern Michigan. Many visiting brethren were present from Mendon, Wakeshma and other Lodges. Bro. Strong, W. M. of Brady Lodge, is one of those genial Masons, who has the happy faculty of making visiting brethren feel at home.

I hope your efforts to sustain the MICHIGAN FREEMASON will be crowned with success, and that you will be enabled to make the journal of such interest that no Mason in our State will feel satisfied to do without it.

Fraternally yours,

O. T. BLOOD.

WISCONSIN.

MILWAUKEE, September 4, 1876.

Editor Michigan Freemason:

Have you ever visited the State of Wisconsin, and if so, have you ever looked over any of our lake shore towns? If you have, I presume it was only a hasty glance you found time to give them, and got about as much of an idea of them as travelers, in these days of fast lines, generally get of the country through which they are speeding; and with probably as poor an opportunity of making acquaintances. Having this impression, a few notes by the way, from one who has *been there*, may not be uninteresting. You are aware that old Lake Michigan is one of the largest and finest of our inland lakes; and we in

Wisconsin are vain enough to believe that our lake shore cities will compare favorably with any in older States, and in many respects are vastly superior to them as places of summer resort. The cream of them all is our own "Cream City," Milwaukee, but of her I do not propose to say anything. Being the commercial city of the State, she has oftentimes been written up; and there are but few in the Northwest who have not heard of, or seen, our splendid lake front; our large and commodious hotels; saying nothing of our lager beer, which can't be beat anywhere. But, besides Milwaukee, there are several other fine, growing, and enterprising cities located on the shore of the lake, and among them is Sheboygan. This is a place of upwards of 6,000 inhabitants, finely located on a bluff overlooking the lake, while the country around it is just rolling enough to make it most pleasant. It is a place where those seeking a cool, pleasant place in which to spend the heated term of such a summer as this has been, might go much further and fare worse. Its citizens, like most of those of Western towns, are of mixed nationality, but all are fast being indured with Yankee enterprise. Its business houses are largely of brick, cream-colored at that, and some of them are fine indeed. They have three large, commodious and well-kept hotels, the Beekman House, kept by Bro. Stearns, taking the lead. The Public Park, fronting on Main street, is one of the finest, for its size, found anywhere; it is covered with a heavy growth of white pines, and presents truly a picturesque appearance, and makes a cool, pleasant resort for a warm summer afternoon. The city sunk an Artesian well in this park last season. They went down some 1,400 feet, and obtained a fine flowing well of the best mineral water found in the United States, resembling much the noted Congress spring at Saratoga, but more like the famous spring of Germany. Already it has obtained quite a notoriety for its medicinal qualities, large quantities being shipped daily, and many invalids are stopping here for the benefit of the water.

They have a Masonic Lodge located here, Sheboygan No. 11. It is among our oldest, having been chartered about thirty years ago. I visited them in company with our Grand Master, J. P. C. Cottrell, Grand Secretary, J. W. Woodhull, and others, for the purpose of conferring the Fellow Craft and Master's degree. There was a large attendance of their own Lodge, while the Lodges at Sheboygan Falls, Manitowoc and Two Rivers were largely represented. The work was done by our Grand Master, assisted by Youngs, Grand Secretary and others, and they thought it well done. After the Lodge we all repaired to the Beekman house, where we sat down to a fine collation got up by Bro. Stearns, after which speeches and toasts were the order of the evening. Now, Mr. Editor, I have hastily written up Sheboygan, and should you ever be induced to go there, let me introduce you to Bro.

Mallory, W. M.; Darling, S. W.; Gibbs, J. W.; and Thayer, Walther, Kranse, all good men and true, who will do all they can to make your visit pleasant, while Thayer will talk up the beauties and excellent properties of the spring.

Truly yours, Y.

DISTRICT DEPUTIES.

Thus far we have received nothing from our District Deputies, save a couple of reports from our Worthy Brother O. T. Blood. We should be very glad to hear from these brethren as often as they have anything to report. Their offices are important ones, and we shall be glad to report their work from time to time, through the pages of this journal. We are very sure that such reports would be read with great interest by our brotherhood throughout the State. We are desirous of giving all Masonic news, especially Michigan news, and we want it while it is fresh, hence this request. We need more reporters in all parts, who will send in items of interest, and we know of none who could aid us, and at the same time aid themselves and the Craft, better than our District Deputy Grand Masters. Brethren, let us hear from you.

Editor's Table.

END OF VOLUME SEVEN.—This issue closes volume seven. It is less in size than any of its predecessors, but richer in its Masonic articles than any of them. It will bind up in a volume which will be read with profit by members of the craft in future years, and will be valuable as a book of reference.

The Eighth Volume will commence January, 1877. We wish our volumes to begin and close with the year. It will give us time to make a thorough canvass of the Lodges through our General Traveling and local agents.

On New Year's Day we expect to greet our subscribers promptly, in a new dress, and with the compliments of the season.

Now we ask the aid of our brethren throughout the State. Please act at once, and let us see if Michigan shall not be one of the first States in the Union in the way of sustaining a home Masonic Journal.

We shall return to the former size and price. It will contain 48 pages to the number, at \$2 per annum. We shall print it on No. 1 book paper, and make it neat as a newly coined dollar.

HONOR TO WHOM HONOR IS DUE.—We cannot forbear saying a word in praise of Grand Master Maynard. He has worked most earnestly in the interests of the Craft, and will come up to the Grand Lodge with a report to be proud of. We have ever found him prompt and courteous.

We can wish no better for the Craft in this Grand Jurisdiction than to desire that our Grand East may ever be filled by a Grand Officer of so pure a character, clear an intellect, and so warm a heart. He is a Mason, every inch of him, and has a remarkable business talent.

Bro. A. W. Clark is also very well adapted to his office, and is doing his work to the satisfaction of all concerned. We hear only words of praise from the places visited by him. He is genial, patient, and energetic. In a word, he is worthy and well qualified, and, as Bro. Blood says, "the right man in the right place."

Our newly-elected Grand Secretary has thus far performed his duty with promptness and ability. We are under great obligations to him for his prompt reports sent to this Journal, and we should be glad to receive occasional communications for our Journal, from his ready and gifted pen.

REPORT ON FOREIGN CORRESPONDENCE.—We are in receipt of many inquiries as to when the Report on Foreign Correspondence will probably appear, if at all. We recently had an interview with Dr. Pratt, who informed us that he is still afflicted with his eyes,—so much so that he cannot read except as he lies on his back, nor can he write. He informed us that the work was partly done, but gave no promise as to when he could complete the report. The delay is greatly to be regretted, but there is little hope that the report will appear soon.

We are very desirous of having a good Agent for the FREEMASON in every Lodge in the State of Michigan. Where we have no local agents, Masters of Lodges will confer a special favor on us by either acting in our behalf, or appointing a zealous brother as our agent, and co-operating with him. Such agent will please send for needful circulars, specimen numbers, &c. We make this as a special request, and hope action will be taken without delay.

We understand that Grand Master Maynard is off visiting the Centennial. The recent favorable terms offered by the Michigan Central, and Lake Shore & Michigan Southern routes are inducing a large number of our citizens to go to Philadelphia who had abandoned the trip. Now is the time. The fare is cheap and weather favorable.

ALSO would we call attention to *Vick's Floral Guide*, which is sent to any wishing it for ten cents, to pay postage. It is worth a dollar to any one who wishes to be posted in everything ornamental. Now is the time to order bulbs, shrubs, seeds, etc. Address, James Vick, Rochester, New York.

We are in receipt of the *American Agriculturist* for October,—the very best publication of its kind extant. It will soon be time to form clubs for the coming year, and we heartily commend this journal to our readers.



